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"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, SEPTEMBER 3, 1842. VOL. XXI.—NO. 36

RELIGIOUS MISCELLANY.

For the Register and Observer.

SUNDAY SCHOOLS.

The friends of Sabbath Schools are so fully convinced of the good effects of those institutions on all classes connected with them that they feel desirous and begin to inquire for means more widely to extend their benefits. It is seen that the children and teachers in our schools derive advantage from them, and that with other denominations Sabbath Schools are found to be equally advantageous to adult scholars; and the questions naturally arise why we may not or how we may so extend our schools as to have them embrace older children and adults. Such a result cannot be attained at once. At present we have not teachers qualified to take care of adult classes. An idea prevails that the Sabbath School is an Institution for the use of children only; and all-powerful *fashion* and custom do not favor the attendance of older children and adults at these schools. Children of a certain age have an impression that there is something puerile in attending the Sabbath School, and look down upon the Institution as being beneath their years. It is evident that such a sentiment must deprive our schools of their older pupils. *Small* children may attend the Sabbath School as an act of implicit filial obedience, but as soon as those children attain an age where their own will and choice are allowed to have play in determining their actions, we may be assured they will withdraw from the school unless the public mind is disabused of the erroneous impression to which I have referred; and unless also the exercises in the school are made to be *instructive, interesting*, and *improving*. The great practical question is first as to the means of procuring such teachers as are wanted. Where can they be found and how drawn into the service? or if persons already possessing requisite qualifications are not to be found, where, how and by whom shall individuals be found and trained up to fitness for the work? The older children and adults will find little or no satisfaction at the Sabbath School unless they can be placed under the charge of persons whose minds are well stored with religious information, whose motives are pure and ardent, and who possess the faculty of communicating what they know and feel in an attractive and interesting manner. Where can such teachers be found or how and by whom shall they be trained and prepared for the work? It will be in vain to hope for the attendance of any at our Schools but the merest children unless the instruction given, the character of the teacher and his facility and mode of address be such as have been described. When adults shall be found in our schools under competent teachers no child will feel too old to attend, and parents and the public will not merely tacitly admit that Sunday Schools are useful Institutions, but will *feel* that they are so, and will say and do what they can to encourage and induce children of all ages to attend.

A. C.

SOME VIEWS OF TRINITARIANS AND CALVINISTS IN CONTRAST WITH OUR OWN.

What are the religious needs of man? says the Trinitarian. Consequently, What is the office of the Messiah? If we take the Calvinistic scheme, and at present that is the most popular, the reply would be, or should be, thus:—There is a decree of eternal election and reprobation by which millions, before the foundation of the world, were destined to be saved or lost. The numbers were fixed, and could neither be enlarged or diminished. For the salvation of the elect, and these only, the second person in the godhead became incarnate: them he purchased with his blood, and the rest were left to perish. The elect entered into life with the seal of predestination on their birth, redeemed, to be justified, to be sanctified, and finally to be glorified. *The remainder* came into the same life burdened with the imputation of a sin committed centuries previous to their existence. Foredoomed to perdition, overpassed by the Father, and disregarded by the Son, and unvisited by the Holy Spirit, they die in their sins, enter on their predetermined destiny, and, to use the tremendous language of the Athanasian Creed, 'perish everlastingly.'

In this statement, I do no wrong to Calvinism, and scarcely justice. It might easily be made more dark, and without a whit of controversial exaggeration. But if this be a true idea of Christianity, it is a system of terror and not of mercy, an anathema and not a blessing, the fiat of universal wrath and not the words of universal mercy, the proclamation from an austere and angry Deity and not a remedy for a weak and erring humanity. Orthodoxy in this scheme, instead of endearing Christ to the human heart, alienates and removes him from it; instead of making him an encouragement, renders him a terror; instead of placing him before us as the impersonation of almighty clemency, through him proclaims an almighty vindictiveness; places Jesus out of the sphere of human affections, and wrenches him from the worn and suffering heart of man. On the orthodox principle, he is out from us, and not of us. He is alone in his own mysterious nature. Our affections are perplexed, and our heads are bewildered. To offer our sympathy, or to look for his, would be the very climax of presumption. He is in no proper sense identified with us, or allied to us. His example is more an accident than an essential of his work. The substance of his work, on the orthodox scheme, might have taken place in the most secret recesses of the universe; and God would be satisfied, and the elect would be redeemed.

What, says Unitarianism, are the moral wants of man? Consequently, what is the mediator he requires?

Religion, we maintain, was made for man, and not man for religion. The mediator, therefore, which we require, is one who would guide and not confound our nature; who would ennoble but not perplex it. We would look for a mediator by whom we should receive the light and truth of God and heaven to our souls. We need to see the capacities, the duties, and the destinies of our kind, in one who is perfectly, but yet simply, of ourselves. Our sorrows, our sufferings, and our darkness, we regard as but so many reasons why our Redeemer and Savior should be entirely of our own kind. We require one who would manifest to all that God is really interested in us. We require one who would show that we are not shut out from communion with the infinite, the invisible, and the future. We require one who would correct our evils, and yet resolve our doubts. We require one who could sympathize with our weakness. We require one who would show us of what our nature is capable, and thus flash upon us the guilt of our deficiencies, or inspire us with the hope of advancement. We are feeble, and need strength; we are tempted, and need support. Jesus proves to us that the strength is in us, if we use it; and that the support is at hand, if we choose to apply it. In our transgressions, we are but too much inclined to yield to, or justify ourselves with, a guilty sophistry; but our views of Jesus leave us no room for such delusion. Whilst Trinitarianism places most of our religious wants afar off and outside us, Unitarianism fixes them within us. Whilst Trinitarianism demands a Christ which shall reconcile God to us, Unitarianism holds a Christ which shall conform us to God:—to us his word and work is a spirit of life, his word and work to them but dogma or mystery.

Upon our views, Christ is properly a mediator; on those of orthodoxy, he can bear no such character: compounded of Deity and humanity, he is truly of neither. It is said that we have no need of Christ; that, in fact, he has no purpose in our system; that he might be taken from it without creating any loss. We maintain the contrary. We maintain that Christ is our all in all; that he is the impersonation of our religion, that he is bodily our Christianity. Whilst others principally regard him in the retrospect, we have him as a present and a living reality. Whilst others trust him for what he has done, we love him for what he was. Whilst others make his nature the subject of hard and abstruse dogmas, we hold it forth as the subject of affectionate contemplation. Whilst others propose faith, we propose imitation as the greatest virtue. We look upon him as the Instructor in our moral doubts; the enlightener of our ignorance, which, in so many cases, press down our hearts respecting the general course of Providence and our future destiny; of our ignorance respecting God, and all that belongs to the future, the Past, and the Invisible. * * *

The character of God, as revealed in Christ's teaching, and manifested by Christ's life, in the Unitarian faith, is not only discerned with a clearer light, but commands a more sacred reverence, as well as a more willing love. He that hath seen me, says the Savior, hath seen the Father. Now we believe this expression to be full of profoundest truth, if we receive it as a moral revelation; but orthodoxy reduces it to a mystical enigma, and robs it of meaning and of value. We discern God through Christ as a Father, universal, merciful, good, holy, and all-powerful. This we collect from the teachings of Christ; we could never deduce it from the teachings of Calvinism. If we turn to the teachings of Christ, we hear of a Father impartial and unbounded; if we turn to the teachings of Calvinism, we read of a God that, in any benignant sense, is but father to a few, and these few purchased by the agonies of innocence; if we turn to the teachings of Christ, we are instructed of a Father who is merciful, and that mercy is proposed to us as the most perfect object of imitation; if we turn to the teachings of Calvinism, we are told of a Father who properly cannot be merciful at all, for the good he gives has been purchased, and is the equivalent of a price; a Father, I repeat, whose good-will is paid for; the primary element in whose character, as drawn in many popular creeds and formularies, is a stern wrath, falsely called justice; the imitation of which, in the creature, would turn earth into a darker hell than ever theology visioned. If we turn to the teachings of Christ, we find in them a Father supremely good, holding towards all his creatures a benignant aspect; who, when his children ask for bread will not give them a stone,—who casts with equal hand the shower and the sun-shine; who rules in the heavens with glory, and in earth with bounty; who hears the raven's cry as well as the Seraph's song. If we turn to Calvinism we are informed of a Deity who has seen the ruin and the wreck of his own workmanship, and pronounced a curse over that which he did not choose to prevent; we are told that all creatures sicken under that original curse; that earth feels it to her centre; that it spreads a frown over heaven, and roars with a voice of destruction in the thunder and the tempest; that living creatures throughout all their countless tribes, suffer by it; that it pursues man from the first tear of infancy to the last pang of death. If we turn to the teachings of Jesus, we are taught that God is most holy; we are placed before that invisible Being who searches the heart, and sees it in its last recesses. Thus piercing to the very source of action, Christ makes guilt and holiness inward and personal, inflicts on the criminal the full penalty, and secures to rectitude its great reward: covering the one with moral hideousness, and the other with exceeding beauty. If we turn to the teachings of Calvinism, sin is contracted by imputation, and righteousness is acquired by imputation also. The lost endure the penalty of guilt in their own persons, the elect endure it by substitution, in the person of another. If we turn to the teachings of Jesus, we have a Father whose power is infinite as his goodness, in which we trust for the redemption and perfection of the universe. If we turn to the teachings of Calvinism, we see God consigning a vast portion of his rational creation to eternal sin and misery, and therefore, if we would save his benevolence we are constrained to sacrifice his power. Christ, Saint Paul declares, is the image of God; but if the Father be the avenger, and Christ the victim, he is not his image, but his contrast, and then our souls, instead of ascending to God in love, turn from him, and fix all their sympathies on Christ. As Unitarians apprehend him, we conceive him in perfect union with the Father, imaginging, with resplendent sweetness, the attributes of his Father's character. In the compassion, in the benevolence, in the purity, and in the miracles of Christ, we have revealed to us the goodness, the holiness, and the power of God; upon the calm and gracious countenance of Jesus we may read the glory of God, and, as in a stainless mirror, behold the scheme of his providence.

Place these views side by side with common experience and human feeling, and which, I ask, is the most consistent? Who, in a healthy state of mind, has any compunction because Adam sinned—but who, with his moral emotions awakened, is not anxious to know what is the duty of man here, and what his destiny hereafter? By which scheme, I inquire, are these momentous problems best resolved? Testing these views by the common experience to which I have appealed, taking its ordinary convictions as the standard, I may fairly inquire, whether our principles are not consistent in their hopes, and high and pure in their consolations? Comparing each with the history and life of Christ, I have no doubt of what would be the result, if system or dogmatism did not interfere with our convictions.—*H. Giles.*

RELIGION NATURAL TO MAN.

Religion may be contemplated as a principle, as a course of action, and as a sentiment. In this last aspect religion extends its influence over the whole of God's intelligent creation. By a sentiment we mean, that religion consists (in part) in feeling, a recognition of superior power, and thus proves a mysterious but powerful link which unites the heart of the creature with the Creator. We hold it to be impossible for a human being in possesion of his rational powers to live in this world, without acquiring some idea of a superior power. The idea may be vague, it may in adverse circumstances be comparatively weak, it will in each case vary in its elements according to the aspects of nature with which the mind is familiar. Still the idea exists, and generates corresponding emotions. There may even be persons unable to explain their emotions respecting superior power, yet emotions of this nature they possess. The human being is made so as to feel his Creator's existence, and in part his attributes, the world in which man is placed is fitted to communicate to him a feeling of superior power. This feeling rises up of necessity in the progress of life and the workings of nature's frame. It decends into the human heart in the sun-beam and in the shower. The seasons bring it with them and place it in the bosom. The lightning stricks it into the soul, and the thunder makes it pervade the frame. The beasts of the field speak of it to the intelligent mind of man, and each human being, though in many cases unconsciously, breathes it into the bosom of his fellow. There is not a star twinkling in the arch of heaven, there is not a herd on the wide-spread earth, there is not a leaf on the trees of the field, there is not a voice in the vocal air, there is not a creature in the watery deep, but lends its aid to imbue the soul of man with the sentiment of religion. Whatever the devotees of system may say, we hold it to be an indubitable fact that religion is natual to man. The feeling, the silent recognition, the recognition of the heart, is universal. Wherever man is, there God is felt to be. That surely is natural to man which all human natures, however diverse in situation and in culture, invariably feel. In fact, the religious sentiment is as natural as the love of parent and the love of kindred. Nay, these emotions, if the human being in its infancy be seperated from its parents and its kind, may be prevented from coming into existence, but you cannot remove a living man from the universe of God, and cannot therefore take him from the teachers of his Creator's existence. As long as the heavens are above a rational creature's head, and the earth under his feet, as long as the air surrounds him, and the sun warms him, as long as the deep gives him food, and the thicket gives him shelter, so long he cannot do otherwise than have a feeling of superior power; so long will there exist bonds of union between man and God, and so long will religion as a sentiment abound in the world. It is our firm belief that the man does not exist devoid of this feeling. The barbarian may be ignorent of, though strongly swayed by its influence, the hardy sceptic may try to reason himself out of a belief of God's existence. Yet the feeling is in the heart, and neither inability to explain the emotion nor doubts of its existence can expel it from the bosom. There it is, and there it will remain, till the course of life be run, and many are the occasions when the tokens which it gives of its existence are so stricking, that even the sceptic's mind is forced to recognize—recognize not merely with the lips, not merely in the mind, but in that which more or less influences all other faculties—recognized in the heart; all recognize a superior power, all are linked with the Creator by the golden chain of feeling. The worship of God is therefore co-extensive with the family of man, and religion bounded only by the limits of the habitable world.

DISPUTES ABOUT REGENERATION.

A FABLE.

Two philosophers fell into a discussion about *motion*. One laid down Aristotle's famous definition—*The act of being in power, so far forth as in power*. The other preferred his own definition equally learned and unintelligible. The difference rose into an angry dispute. It grew wider and wider, till all hope of agreement seemed lost, and the parties were in danger of becoming personal enemies. Pausing to take breath, one waved his cane in the air, and said, 'that *motion*: do you assent?' 'Yes.' —So they shook hands, and the breach was healed.

THE PARALLEL.

Two Christians fell into a difference about regeneration—its nature, means, and the office of the several agents concerned. They had several encounters on the subject: each widened the difference, and cooled the mutual charity between them more than the last. After an interval, they both met in a religious meeting, to which many had been drawn by the inquiry, 'What shall I do to be saved?' M. addressed them on the importance of now bringing this inquiry to a successful determination; warned them against supposing, like Naaman, that the thing to be done was any thing mysterious or unintelligible; insisted that repentance was the simplest and plainest thing in the world, and urged them, by all the arguments naturally suggested to a man in earnest, to submit their case to God, with a full, unreserved confession of their guilt. He concluded with a prayer for Gods blessing on his efforts, and seemed ready to sink under a sense of the inefficiency of his own exhortations, without the Spirits aid.—After the meeting, N. addressed him as follows. 'Pray, when did you come to your present views respecting regeneration?' 'Long ago; ever since I had any definite conceptions on the subject.' But did you really mean so in your last discussion?' 'Exactly.' 'Exactly—so did I.' So they shook hands, and the difference was forgotten.

REMARKS.

The more simple and plain is anything the more interminable is the dispute which may arise about it. Hence the difficulty which some have affected to find about defining or understanding *unity, personal identity*, &c. &c.; and hence long and end less disputes about such subjects. Among those who have experienced what it is to be regenerated, to believe, to be converted, disputes about what the thing is, are like disputing what it is to wash and be clean. Men often miss truth by diving for it fathoms deep, when it is floating on the surface.

WHAT SAITH SCRIPTURE?

'To the law and the testimony, if we speak not according to which, the truth is not in us.' Search ye, from Genesis to the Revelation, and see if you can find on the sacred page, the words Trinity, Triune God, God-man, God the Son, God the Holy Ghost, Threefold Deity. Call to mind the language of John Calvin, 'I like not this prayer, 'O holy, blessed, and glorious Trinity;' the word Trinity is barbarous, insipid, profane, the popish God, unknown to Jesus Christ and his Apostles: it were better to call Almighty God—God, than Trinity.'

Search ye, yet again, and see if these be not the doctrines of the cross:—'Hear, O Israel, the Lord our God is one Lord. To us there is but One God, the Father. One God, and Father of all, who is above all, and through all, and in you all. In him we live, and move, and have our being. This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.—Thou shalt worship the Lord thy God, and him only shalt thou serve. The true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. Verily, verily, I say unto you, in that day ye shall ask me nothing, but whatsoever ye shall ask the Father in my name, he will give it you. For this cause, I bow my knees unto the Father of our Lord Jesus Christ. God is love, and he that dwelleth, in love, dwelleth in God, and God in him. We have seen, and do testify, that the Father sent the Son to be the Savior of the world. There is one God, and one Mediator between God and men, the man Christ Jesus.—That is the word of faith which we preach, that if thou shalt confess with the mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. There shall be a resurrection of the dead, both of the just and of the unjust. We must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad. He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.—Then cometh the end when he (Christ) shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and authority, and power. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, who did put all things under him, that God may be all in all.'

These are considered by a numerous and increasing class of Christians, to be the teachings of that Holy Scripture, which maketh wise unto eternal life.

OF THE LEADING STATEMENTS MADE BY THE LATE DR. CARPENTER, IN HIS LECTURES ON THE ATONEMENT.

1. All the Blessings of the Gospel, and all the means through which they were effectually communicated and diffused, originated in the Free Grace, the Love, nay 'the Tender Mercy of our God.' Jehovah, the God and Father of our Lord Jesus Christ: his mercy prompted, his wisdom devised, and his power effected the Redemption that is in Christ Jesus: in short, Christ and his salvation were the *effect*, and in no way the *cause*, of the Father's Pardoning Grace towards Mankind.

2. Christ Jesus was the *Medium* of all the gracious communications of Divine Mercy made by the Gospel; he was the Agent of his God and Father in executing the purposes of his Grace; and in order to execute them, (influenced by the most consummate piety and obedience to God, and by the purest love to men,) he voluntarily submitted to the painful and ignominious death of the cross, and thereby became the 'Author of an eternal salvation to all who obey him.'

3. The blessings we have by the Gospel, are (in brief) as follows: (1.) A clear knowledge of the character, dealings, and purposes of God, considered not as the Sovereign Ruler and Righteous Judge of his creatures, but as their Father, their Friend, and their Benefactor. (2) The certain disclosure by his express authority, of a Resurrection from the dead, and a life to come; a state of righteous retribution,—of dreadful wo to the impenitent and disobedient,—of holy bliss to the penitent, sincere, and faithful; and this according to the deeds done in the body whether they be good or whether they be evil. (3) The assurance on the express authority of God himself, of his mercy to the truly penitent who forsake their evil ways and turn unto the Lord with full purpose of heart,—the assurance of the remission of sins on repentance. (4) Plain and profitable directions in the way of duty, showing with certainty, (by precepts and by example) what is the will of God; what dispositions and what external conduct will be acceptable to him; and what are offensive in his sight. (5) The promise to those who faithfully seek his favor, of all needful aid and support in the trials and duties of life: and the confident assurance that all things shall work together for their good.

4. All these inestimable blessings, (with especial reference to the forgiveness of sins) constitute together the *Redemption that is in Christ Jesus*,—the means of deliverance from the power and punishment of sin, and the fear of death. And all these we have 'through his blood,' through his death. We can possess them (as we now do) on divine promise, only by faith in him; and if this faith becomes a vital principle of the heart, regulating the life it is a faith unto salvation.

5. Since we should not have possessed the blessed and sanctifying promises and guidance of the Gospel, but by his death,—since his death, though on his own part perfectly voluntary, was (by the appointment of infinite wisdom) necessary to convey, assure, and diffuse them to mankind,—we owe the possession of Gospel privileges to his death; and whatever influence they have upon us in delivering us from the bondage of sin and death, and making us fit objects of God's pardoning mercy and final acceptance, may be justly ascribed to his death. His blood ratified the new covenant, and was shed for the remission of sins; and he gave up his life as a ransom or means of spiritual deliverance.

6. These *facts*,—taken in connexion with the peculiar features of the Jewish dispensation, (its ritual and sacrifices, and its exclusive privileges,) with the language of the Old Testament respecting the temporal deliverance by the hand of Moses, and with the circumstances of the Gentiles at the time of Christ, furnish an adequate explanation of all the language of the New Testament respecting the death of Christ. The substance of the whole is, that 'in him we have redemption through his blood, even the forgiveness of sins.'

7. The death of Christ has its efficacy in producing the believer's pardon and acceptance, only by the influence of his work and gospel. God does not pardon the sins of the believer *for the sake of Christ*, but, for his own mercy's sake, and in consequence of the repentance and righteousness which are wrought by faith in Christ, that is in the divine authority of his work and message.—*Eph.* iv. 32. is the only place in the Common Translation where God is represented as pardoning sins for the sake of Christ; and this should have been rendered 'as God, in (or by) Christ, hath forgiven you.'—'The Man Christ Jesus' is 'the *Mediator* between God and men,' because he was the Minister and Messenger of God's grace to mankind: he is our *Propitiation*, because he conveyed to us the offers of pardoning mercy, and died to assure them to us: and by him we have the *Atonement* (*At-one-ment*), since by the influence of his work and gospel the believer is brought into a state of acceptance with God. The word *Atonement* occurs once only in reference to Christ, *viz. Rom.* v. 11, and there should have been rendered *Reconciliation*, as in 2 *Cor.* v. 19. The Gospel of Christ is the *Atonement* or *Reconciliation*, because it turns men from darkness to light, and from the power of sin unto God, so that they may receive forgiveness here and an eternal inheritance hereafter.

8. Whatever is inconsistent with No. 1. must be false. We are therefore certain, that the death of Christ did not make God merciful, did not appease his wrath, did not *dispose* him to forgive.

9. The *theories* of philosophers and divines upon this subject are worth nothing. No effect can be justly ascribed to the death of Christ, which is not *declared* in the Scriptures. It is no where declared that the death of Christ satisfied the Law or the Justice of God; that God could not forgive sins without *a satisfaction*. It is no where declared that the punishment of sin must fall somewhere; and that an innocent person might undergo it as a substitution for the guilty, and the guilty escape. But it is declared that God will abundantly pardon the wicked who forsake their evil way, and turn unto the Lord; and the honor of God's law requires that its offers of mercy should be fulfilled as well as its threatenings of punishment.

10. In fine, we have abundant cause to cherish lively grateful love to the Lord Jesus Christ, and to glory in his cross, since through it we have all the blessings of the Gospel: but God even the Father is the Sole Original Source of them; and to him be supreme gratitude, love, and obedience.

Ashby, Aug. 1842.

Messrs. Editors,—The subject of suitable preparation on the part of Sabbath School Teachers for the faithful discharge of their duties, has led me to the following reflections upon the study of the Scriptures, which I take the liberty to send you; if you have a spare corner in the Register which will not be better filled than by their insertion let them occupy it; if not, lay them aside.

A SUBSCRIBER.

STUDY OF THE SCRIPTURE.

The just comprehension of the Christian Scriptures is of deep interest to all who call Jesus Christ Master. If we call ourselves Christians, it is our duty to become acquainted with the word of God. If we would understand Christianity, we must understand the Gospel. These are they which testify of him who is unto us 'the way, the truth, and the life.' It is the written word of God 'which is able to make us wise unto salvation.'

It is this, which, being given by inspiration of God, 'is profitable for doctrine, for reproof, for caution, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished into all good works.'

But to become well acquainted with the Scriptures, is not a work entirely destitute of difficulty. We have indeed the Bible in our own language and the great *essential doctrines* of Christianity—repentance towards God and faith towards our Lord Jesus Christ; and love to God and to our fellow men are written so clearly that no one need err; yet if any one would know the fulness of the blessedness of the Gospel of Christ, if any one would derive from the Scriptures the *full benefit* they were designed to impart, he must make them the subject of careful, patient, persevering study.

The Bible if composed of many separate, independent books, written by different penmen, teaching the most sublime and important truths, but without claiming any philosophic arrangement of subjects or *oneness* of narative. Then we have them through a translation, a translation very perfect no doubt, but still, joined with the somewhat unnatual division into chapters and verses, 'which is wholly of human invention'—rendering the meaning sometimes a little obscure. Again; we are very apt to color particular passages with the spurious interpretations which we have been accustomed to hear associated with them in younger days. It must then seem necessary for *all to study* the word of God if they would become wise unto salvation.'

Especially do I regard it as highly important for us Unitarians to become 'mighty in the scriptures.'

Christianity has, as we believe, been long grossly perverted. Scripture has been wrested to the injury, if not to the destruction of souls. Many passages of Scripture might be refered to, which have been long interpreted by a majority of Christians in a manner which we now believe to be exceedingly false and pernicious. To give one or too examples in which the perversion may be sufficiently manifest—

The text, 'I came not to send peace on earth but a sword,' has been explained to justify almost every species of violence and angry contention. The saying of the Savior, 'This is my body' &c. Luke xxii. 19, 20, has led our Roman Catholic friends into the absurdity of transubstantiation. Another example is the abominable perversion contained in the common interpretation of the text. 'Who being ignorant of *God's righteousness* and going about to establish a righteousness of their own, have not submitted themselves to the righteousness *which is of God*,' (Romans x. 3,) which so strikingly insists upon personal obedience to the instruction of Christ and sets up *obedience* as the only test of discipleship. Faithful study of the word of God is the only remedy for the influence of such *sanctioned perversions of truth*.

Now it is not enough that we Unitarians be like others. It is our solemn duty to be *more* perfect, *more* thoroughly furnished than others. We call ourselves *reformers* and say that we contend for a purer Christianity. Then we ought to be distinguished for moral excellence. If Unitarians would only live out their faith, a new era would soon dawn upon the Church. Gentiles would, ere long, 'see her brightness' and 'kings her glory.'

Let us then seek for truth at the pure fountain. And in this connexion let me allude, as an assistance in our studies, to Livermore's Commentary in two vols. We need some assistance to show us at a glance what we might be otherwise days in learning. These books seem happily adapted to meet our wants in this respect. As one of our uneducated, but faithful Sabbath School teachers said a few days ago, 'they are a treasure.'

Is it possible that any one can set the small expense of the volumes in comparison with the aid they will afford in understanding Scripture? I would that every serious family in our denomination might possess and faithfully use this work.

My friends, let us 'search the Scriptures.' Let us remember that 'it profiteth a man nothing though he gain the *whole world*, if he lose his own soul.' And let us who bear the name of Unitarians remember that it is right that as we surpass others in the purity of our speculative views, in the same proportion should we also surpass them in moral excellence and true holiness. God grant that the time may speedily come when those of our faith shall be known as the most zealous and most eminently holy of all the disciples of Christ. 'Then shall God, even our God bless us, and all the ends of the earth shall fear Him,'

A.

ON ATTENTION TO THE EXTERNAL FORMS AND INSTITUTIONS OF RELIGION.

There is an 'evil under the sun' which, though I believe gradually diminishing, is still injurious to the interests of rational Christianity—I mean the want of proper attention, on the part of liberal and enlightened men, to the external forms and institutions of religion. This may arise from their contempt of superstition, and from their fear of being ranked among the fanatical; but from whatever source it springs, it is very reprehensible. It is true, there are many who seem to think that all duty consists in the observance of ordinances and ceremonies, and in abstaining from the weightier transgressions of the law—many who seem to think that prayer is morality, and that kneeling is religion, and who, therefore, seldom perform an action pleasing to God or worthy the approbation of man. They pay tythes of all they possess—they pray in corners of streets and use vain repetitions as the heathens do—when they fast, they disfigure their faces—when they give alms they sound a trumpet,—they thank God that they are not as other men, extortioners, unjust, adulterers: and the whole head and front of their holiness, hath this extent—no more. But those liberal and enlightened men of whom I complain, very often take an opposite course, and whilst they are not only generous and humane—whilst they not only 'visit the widow and the fatherless in their afflictions,' and have a 'tear for pity, and hands open as day to melting charity;' but are also deeply and most sincerely devout,—they neglect those *open* and *public* manifestations of their piety to which all Christians should attend. The seat of religion is surely in the heart, but its influence should extend to such external acts as have in themselves a direct tendency to kindle and keep alive the spirit and feeling of devotion; and though hypocrites and fanatics make an ostentatious, and to people of sense and sincerity, a disgusting parade of sanctity, yet all this should not prevent the true disciple of Christ from letting 'his light shine before men.' In point of punctuality to the *externals* of religion, we must indeed yield the palm to the Calvinists, and it were a desirable thing if some among *us* had a portion of what they could spare.

But we do not attach the same degree of importance to mere outward forms—we do not think that every one 'who saith, Lord, Lord, shall enter into the kingdom of Heaven,' and therefore some of the worthless characters in society are apt to regard such forms with indifference. They see those who pretend *most* in reality practice little—they hear *canting* accounted righteousness, and they every day behold spiritual *pride* imposed on the world as spiritual *wisdom*. Disgusted with the fantastic tricks exhibited by fanaticism and bigotry—hypocrisy and superstition—they frequently come to the conclusion, that religion resolves itself entirely into private devotion and active beneficence, and to these their exertions are therefore confined.

Were the whole human race well educated and virtuous—were they all capable of forming just notions of God and of human duty—did they stand in no need of being reminded of time's rapid flight and eternity's awful approach, and the rewards of obedience, and of disobedience—then all would be right, and society on earth, would be a representation of happiness in Heaven. But we are in a probationary state—our minds as well as bodies are connected with, and influenced by the sphere in which we move, and we require every aid which a wise and benevolent Providence has put in our power to counteract the impetuosity of our passions, and to rouse us from sinful, and of course dangerous security. The institutions of Christianity are well adapted for these purposes, and are so many means of drawing us to God by the chords of love, and of uniting us to our Lord and Master by the sacred bonds of communion and fellowship. To neglect the due observance of them, is to cast dishonor on him by whom they were appointed, and to set up human wisdom in opposition to divine authority. It must be confessed that many, in other respects amiable characters, are guilty here; and while the general tenor of their conduct deserves unqualified praise, their inattention to some of the outward means of growing in grace, throws a shade over examples which would be otherwise bright. But though cowards wear swords, it does not follow that brave men should engage in warfare without them. Though hypocrites and fanatics are formal and ceremonious in religious matters, it does not follow that forms and ceremonies should be utterly discarded by the truly pious and devout. Were this the case, society would soon degenerate into a mass of the most abominable corruptions. Were the ordinances of Baptism and the Lord's Supper universally neglected—but more particularly were the *public* worship of God entirely given up, every trace of civilization would gradually vanish from the earth, and deep, and savage barbarism overwhelm the human race. I would therefore call on the liberal and enlightened part of the community, to proclaim in the face of the world, their attachment—that attachment which they really feel—to the religion of Christ by a proper and decorous observance of its institutions. Let them cast away that apathy and indifference with which they are sometimes accused, by people less worthy, but more active. Let them free religion from the odium and ridicule flung on it from profane and thoughtless lips, by showing that its duties may be performed, and its ordinances respected, without superstition and without hypocrisy. The Ministers in whose congregations liberality most prevails, are powerfully and successfully exerting themselves to emancipate their people from the trammels of bigotry and priestcraft: let the people show their gratitude, by waiting on

their ministry, and let them prove to the world, that in order to be zealous it is not necessary that they should be ignorant, and that religion can be maintained in public as well as in private—in appearance as well as in practice, independently of dupery and imposture.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 3, 1842.

For the Register and Observer.

UNITARIANISM IN N. H. NO. IX.

When No. viii. was written I intended it should be the last. But as the names already given have been almost entirely those of clergymen, it may not be improper to introduce a few lay characters, whose respectability will not be questioned.

S. F.

Noah Worcester, Esq., of Hollis.

It has already been stated that he was the son of Rev. Francis Worcester of Sandwich, Mass., and a descendant of Rev. Wm. W., first minister of Salisbury, old town. Francis and Noah removed into Hollis about 1750. The latter might have been twelve or fifteen years old. He was very early the subject of what was considered converting religious impressions and made a public profession. His education was according to the straitest sect of orthodoxy. And in this belief he continued until he had reached the age of threescore and ten years. He was ever a leading man in the church and in the town. During most of his life there was no professional attorney in Hollis, and what is called 'the justice business' was chiefly transacted by him. But there was nothing in which he took more pride than in his orthodoxy. Arminians, in his view, were pitiable characters. His ancestors had been orthodox; the minister and church of Hollis were staunchly orthodox. It was natural that he should make every thing of orthodoxy. The fact was that he had never fairly examined and compared the conflicting doctrines. He, as others do, had learned the common arguments and texts by which Calvinism and Trinitarianism are supported, and by which the antagonist doctrines are put down. But while the mind is fixed and determined to one issue as being the right, and against the other as being both false and wicked, there can be no candid examination. When Rev. Noah Worcester of Thornton declared and published against one of the old popular dogmas, his father, at Hollis, laid aside his prejudice, and gave to the argument of the son a patient and a just consideration. The result could not be doubtful. He clearly saw that the Scriptural evidence is for the personal unity of the Godhead. The point was too plain to be mistaken. It was an important step for an old man to take. He, however, took it, and proved those his brethren to have erred in prophecy who had told him that if he renounced Trinitarianism, he would lose all his religion. He did renounce; but did not incur the predicted loss. His religious character—which had always been marked for decision and ardor—remained what it was before. There was no abatement of his faith, hope, interest and zeal. He lived to reach several over the age of eighty. It was remarked by his friends that, during the waxing of his old age, his temper was more and more placid and benign. Being constitutionally irritable, though never passionate, he attained, in old age, the entire ascendancy over this infirmity. Like the apostle John he felt and manifested nothing but love. The sentiments and hopes of religion employed his thoughts and filled the desires of his soul. When told that the Savior, in whom he now trusted, not being God himself, was not competent to *pay the debt* and save him from the pains of everlasting death, he could answer: 'The Holy Scriptures testify to no such doctrine. It is not there. But they do testify that Jesus is the Son of God, and that, believing we may have life through his name. Here is consistency. And I can find it on no other principle.'

N. W. Esq., in his corporal habit and general temperament, was different from all his sons. He was as tall as the tallest, but less stocky; more spare. None of them possessed his ardor and vivacity. He was easily excited, and when he had a sensation in his breast, it gleamed forth brightly from his eyes. Those who remember the late Dr. Stillman of Boston, may have an ideal of the thinness of his person and the quickness of his motions. A still more perfect resemblance obtained in the person of the second Jonathan Edwards. Here the analogy extended to the tone of the voice. In the year 1801, we were at Schenectady. And the first time we saw and heard President Edwards, his voice, aspect, and whole manner instantly and powerfully reminded us of Esq. W. It seemed to be his very self transferred from the valley of the Nashua to the banks of the Mohawk.

Hon. Benjamin West, of Charlestown.

He graduated at H. U. 1768, and was brother of the late Samuel West, D. D. of Hollis st. Church, Boston. His first purpose, after leaving college, was to pursue the work of the Gospel ministry. He studied divinity with his brother, at Needam, and there preached his first sermon. And it was the only one he ever did preach. There was constitutionally in Mr. W. a deep and invincible modesty of feeling—like that of the poet, Cowper—which made him shrink most painfully from the position of a public speaker. It was like undergoing the torture of the rack. On this account he relinquished his favorite profession and directed his attention to the law; settled at Charlestown—then called 'No. 4,' and became, perhaps, the most eminent barrister in the State. Very few pleaders have ever been able to address both Judge and jury with equal effect. And all this by the sole power of his intellect. He had no impudent confidence; no bold ignorance; no swelling of noisy words. He employed no language except that which clearly told its mission. His voice was small and indifferent. It was once observed by an excellent judge of such things, that Mr. West's pleas were like the best tunes played in the best manner upon a poor instrument.

At Charlestown, during the almost half century of his residence there, Mr. West sat successively under the ministry of three distinguished men; Rev. B. Olcott, Rev. Dan Foster, and Rev. J. Crosby. He so far sympathized with them in sentiment that he enjoyed their pulpit labors. He took great interest in the settlement of Mr. C. And at his decease, in 1817, he gave to the parish a valuable farm, the income of which he directed should be added to the existing salary of the present minister.

The prominent feature of Mr. W.'s character were modesty, benevolence and intellectual enlightenment. His modesty adhered to him through life. He always went to the bar, where he was to make a speech, as the ox goes to the slaughter. He dreaded the thing as if it were death itself. Through this modesty he resolutely declined all public offices and honors. He enjoyed his home, and the society of his friends, but public places of every description were his perpetual aversion. His benevolence deterred him from having sympathy with the harsh doctrines of Calvinism, and the even balance of his mind revolted against the dark and the mystical. He regarded the gospel of Christ as a display of grace, truth and love for the reconciliation of mankind to God. And had he lived to read Dr. Worcester's treatise on the atonement, he would have realized as much satisfaction from it as he did from the perusal of his 'Bible News.'

Hon. Caleb Ellis, of Claremont.

He belonged to the class of 1793, H. U.; read law in the office of Judge Thomas, Plymouth, Ms.; came to Claremont in 1796; in 1804, was chosen representative to Congress; and 1813 was appointed an associate Justice of the Supreme court of N. H. Judge Ellis was an eminent man. His mental powers were of a high order. He had cultured them by laborious study, accurate observation and much intercourse with men and the world. His prominent characteristics were a quick sensibility, a delicate sense of moral propriety and a strong power of intellectual discrimination. He was a man who governed his own spirit, and marked out his own way. In a manner he never made mistakes. In him was verified the proverb; 'Understanding shall teach thee; Discretion shall guide thee.' Though possessed of a sensitive temperament, yet he ever acted deliberately and thus avoided the troubles, consequent on ungoverned impulses and passion.

He had been educated under the influences of moderate Calvinism, and in subsequent life came mostly in contact with those of a higher grade, the Hopkinsian orthodoxy. Though he repudiated the creed, yet he was pleased to find the ministry ready to discuss freely the foundation of their doctrines. His discussions with them—mostly with Rev. Abijah Wines of Newport—were frequent, close and protracted. He met them on their own favorite ground; that of subtile abstract argumentation. And though neither party could be convinced by the other, yet their intellectual communings promoted in each a spirit of forbearance, esteem and friendship. He stood almost alone among his acquaintances, in abetting and defending both the anti-trinitarian and the anti-expiation doctrines. Those of them who were fully orthodox—while they all admired the man—signified that it was for them a problem of difficult solution that so much heresy should be commingled with all his acknowledged brightness, purity and Christian belief. The reality of the latter he verified in his last will and testament by which he bequeathed five thousand dollars to the Congregational Society of which he was a member, as a permanent fund the annual income of which should be devoted to the support of its regular ministry. He died of a pulmonary consumption in May, 1816, at the age of 49.

George Frost, Esq., of Durham.

He was a native of D., but resided during the first part of his business-life, in the town of Northwood. He was one of the best examples of a country merchant and gentleman. He seemed to live for three co-ordinate objects; to transact business; to improve his mind; to cultivate in himself the Christian character. His talent and tact for business was uncommon. He pursued it on regular principles. The utmost order prevailed in every department. As he did every thing well, he realized almost uninterrupted success; reaping the very harvest for which he sowed and tended the seed. He did not, however, set his whole heart upon riches, but sedulously cultivated knowledge. The reading of useful books occupied much of his time. No man, perhaps, in the State of N. H.—not professional—had so good a library. And his books were well chosen. He had read them attentively and retained the contents in his mind. They were stored up in assortments as methodically as the goods in his ware-houses. He could produce them on the proper occasions. His ability for accurate detail was almost incomparable.

To the great subject of religion, Mr. F. paid the most conscientious attention. He was satisfied with the plenary evidences of Christianity, having examined its documents and history with uprightness and impartiality. This examination led him to renounce certain parts of his educational faith. He made himself acquainted with the whole ground of the controversy between Calvinists and Trinitarians on the one hand, and Pelagians and Unitarians on the other. He was always ready to give unanswerable reasons against the unscriptural dogmas which he rejected. When the Unitarian Society was organized at Dover, he immediately joined it, and was a regular attendant on its public services to the close of his life. His decease occurred suddenly in March, 1841, when his age numbered about seventy-five years.

COLONIZATION MEETING.

On the evening of Monday, last week, a meeting of persons friendly to the interests of the Colonization Society took place at the Masonic Temple. It was organized by the appointment of Mr. Marvin as Chairman, and eloquently addressed by Rev. Mr. Bulfinch of Washington, and Rev. Messrs. Blagden, Gannett and Tracy of this city. Resolutions were passed expressive of interest in the cause; but we have not been able to procure a copy of them. The remarks of Mr. Bulfinch on the occasion were, in substance, as follows:

He commenced by stating that he felt the circumstances under which he addressed the audience, to be in some respects unfavorable. He appeared before them, though in his native city, yet as a stranger and without personal influence. He came to plead the cause of an institution which had no longer the charm of novelty to attract the public attention, while its true character had been misunderstood and its objects and the motives of its founders misrepresented. He had been told that he might gain some favor to the cause of Colonization, if he could conceal the fact that the enterprise was a Southern one; but so far from adopting that course, it was on that very ground that he was most disposed to rest its claims. Not that the idea of African Colonization was exclusively, or originally Southern. We trace that idea beyond the Atlantic, to the pure benevolence of Granville Sharp, and among the earliest promoters of the cause in this country, were numbered the philanthropists of the North, as well as of the South. Yet was the enterprise in many respects Southern? It was in the city of Washington that the Colonization Society was founded, in 1816. It is in the Southern, or perhaps more correctly in the middle portion of the country that it has ever found most favor. It is the only mode of action for the improvement of the condition of the colored race, which has enlisted in its behalf the sympathy and support of the intelligent and philanthropic at the South. And for that very reason the speaker felt that he might claim for it support and sympathy at the North. He felt that as an Agent of the Society he represented Southern philanthropy, and in its name did he now present its claims to the sympathy, the good feeling, and the philanthropy of the North. Many in the Northern States have taken the ground, in relation to the colored race, that they would not interfere. They have said, 'This is a subject on which the South should take the lead. Interference from this section of the country is regarded with an unfriendly eye. We are,—or we are told that we are,—unable from our distant position to contemplate these complicated questions in all their bearings. We refrain therefore from taking part in them. But let Southern philanthropy propose its plan, and we will show that we have not forgotten the ties which bind us as citizens of a common country, or the duty which we owe to those who are in distress.' To such he would answer, the Colonization Society places before you the plan of Southern philanthropy. It has united in its behalf the efforts and the prayers of the friends of the colored race at the South; and thus advocated, it claims *your* efforts and *your* prayers.

But it is objected that the plan is inefficient for the accomplishment of the object in view. This objection results, said Mr. B., from want of a correct understanding what is the object which the Society proposes to itself,—of a correct discrimination between that to the immediate accomplishment of which its efforts are restricted, and the results to which its success may ultimately lead. 'How,' it is asked, 'can the Society purchase all the slaves, and convey them to the coast of Africa?' He would reply, that the Society never proposed to itself anything so extravagant. Its sole direct object is 'the colonization, with their own consent, of the free people of color.' The Society cannot, consistently with its Constitution purchase the freedom of a single slave. And yet, in consequence of the facilities which it has afforded, there are now among its five thousand colonists in Liberia, from fifteen hundred to two thousand who have been emancipated from slavery in order to be sent there; who consequently owe their freedom to the efforts of the Society. How far the removal of slavery would be accomplished by means of this undertaking, was a question with regard to which different individuals were at liberty to judge, and would judge differently, according to the more or less sanguine temper of their minds. Hence arose a difference which had often been complained of, but which was perfectly natural, in the views expressed by different Agents of the Society. For himself, he did not look to see the evil of slavery removed by Colonization; but he thought that Colonization, if it could unite the philanthropists of the North and the South in friendly feeling and harmonious action,—if it could elevate the condition of the free people of color, if it could prepare the way for the civilization of a mighty continent, and for the extinction of the infamous traffic in slaves, might well be regarded as the noblest enterprise that ever claimed the support of the philanthropist, the patriot and the Christian.

He now adverted to its effect on the condition of the free people of color, and repelled the idea that it was hostile to them. Among the originators of the enterprise were men of as pure characters as any of those who had assailed them. Did these men deserve to be accused of the miserable hypocrisy of disguising a wish to injure the colored race, under the pretence of doing them a service? The colonists by their good conduct and mental advancement had already vindicated the character of their race. Mr. B. said that he had visited the public school for colored children in this city, and had been highly gratified with the proofs which the pupils had afforded of their proficiency. That school, numbering near two hundred pupils, was doing much to elevate the standing of the colored race. But on the coast of Africa we had schools for a thousand. Would not the influence of the colony in this respect alone, be great in proportion?

The speaker next adverted to the bearing of the Colonization effort upon Africa. On that continent, everything was favorable for the introduction of civilization and Christianity. The natives looked up to the colonists with respect; they eagerly sought to introduce their children into the colonial schools. The missionaries on that continent found not, like their brethren in China or India, their efforts opposed by a powerful hierarchy, and a system of paganism long established, thoroughly organized, and connected with all the institutions of an advanced state of society. The superstitions of the natives were of the most absurd and disconnected character, possessing no strong influence over the minds of the people, and ready to give way at the first appearance of the light of truth. Hundreds of the natives had already become members of Christian Churches, and hundreds more were desirous to secure for their children the advantages of a Christian education.

But it was in its influence on the slave-trade that the speaker contemplated the most important results as likely to proceed from the efforts of the Colonization Society. It might not be generally known that the evils of this traffic at the present time far exceeded those which had excited the efforts of benevolence in former periods. In 1792, Pitt had stated the number of victims annually at eighty thousand, and had declared that he neither knew nor could conceive of any greater evil as existing on earth. At present, by statements prepared from the best information in the power of the British government to collect, the number of slaves annually transported from Africa in various directions, who survive the passage and the process of acclimation, is a hundred and fifty thousand, and the whole number of annual victims, including those who perish in the wars to which the slave-trade gives rise, is not less than half a million. How was this horrible evil to be arrested. Were we to carry on for years and ages, a blockade of the entire coast of Africa? Even this would be hardly effectual for its purpose, for so great were the profits of this odious traffic, that those who pursued it would employ all their ingenuity and all their boldness for its continuance. No. Arrest the evil at its source. Introduce civilization, Christianity, and a legitimate commerce, to the natives of the coast. And how can this be done, but by Colonization?

MISSIONARY SOCIETIES.

Messrs. Editors,—I thank you for what I have seen recently in the Register on the subject of missions. It is devoutly to be wished that we as a denomination should do more for the spreading of the Gospel and the salvation of men. We want more of the missionary spirit—which is emphatically the spirit of Jesus. And to promote this spirit, it would be well to have missionary Societies in all our Parishes. The members of these societies, by learning the religious wants of the country, would sympathise with them, and be willing to make sacrifices to supply them. They would thus be instrumental of much good to their fellow Christians, and would greatly bless themselves.

A missionary society has recently, I have been told, been formed in Medford, in Rev. Mr. Stetson's Society. It is the object of this society, I believe, to have some particular destitute parish or parishes in New-England or at the West under its special care. To have some such definite object in view, will, it is thought, create a deeper interest in missionary societies. Something like this has, in a few instances, been tried; and was found to be sucessful. The societies in Plymouth, Kingston and Duxbury united in supporting a missionary in Illinois. Now if we could have missionary societies in the parishes of the denomination; and each of these societies would afford aid to some particular community in which it should be particularly interested, it would, at once, build up the waste places of Zion, and cause the hearts of many of our bretheren to rejoice.

In most of our parishes we have associations Auxiliary to the American Unitarian association. And they might be considered as so many missionary Societies, and contribute to the support of such destitute parishes as they might select. The Executive Committee of the Parent association would, no doubt, be willing to appropriate the funds of any Auxiliary in the way it should suggest.

If you think this subject important, I hope you will bring it before your readers.

Very respectfully, A SUBCRIBER.

CORRESPONDENCE.

Windsor, Vt., Aug., 1842.

Messrs. Editors,—The Society here, after having been for some time without a pastor, has now commenced anew, with the prospect, if a suitable minister can be obtained, of accomplishing much for liberal christianity in this place. I wish to call attention to it, for it seems to me one which is calculated to engage the sympathies of the friends of our faith. Various circumstances have occurred to depress other Societies and crush their operations in this ancient town. Great pecuniary losses and the misconduct of one or two leading men have occasioned every Church but the Baptist to suspend, and all but abandon the usual ministrations of the Sabbath.—The Baptist preacher is a very exemplary and devoted man; and, were the terms of communion in his sect such as invited the fellowship of other Christians, I should not think our friends were called upon for any very great effort. But, unhappily, by the necessity of the case, they cannot stand on any equal footing in a body whose initiatory rite is baptism by immersion, and they think that the attempt they are now making deserves encouragement and aid. Windsor is situated in a very rich and singularly beautiful country, upon the banks of the Connecticut, at the foot of Ascutney. Few places can compare with it for a residence, and in this field of labor, such is the state of things, that a young man would be sustained and encouraged by the most hearty sympathy and earnest interest. He would find three services on Sunday, and a week day one besides, hardly enough to satisfy the wants of the people. He would find a more eager welcome among a portion, at least, than he ever met with before—than is often to be expected in communities differently situated. He would find too that the embarassments of the place are only temporary, and that the success of the Society were certain, with persevering, energetic labors. If there is any one not engaged now, who wishes to do a good that but for him will be left undone; any one to whom God has entrusted a life-giving spirit, an earnest utterance, a fervent soul, a missionary's willingness to sacrifice, he might be sure of great happiness and success upon this rich soil.

Mr Holland has preached through two weeks, and Mr Livermore one, to audiences constantly increasing and deeply engaged. Yours, —— ——

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Keene, N. H., Aug., 1842.

Messrs. Editors,—Nothing, I am well assured, gives you more pleasure than to notice the success of our more distant brethren. Of this parish and its prosperity, hardly any mention has been at any time made. And yet, I do not know a place where more permanent progress has been made than here. Not only are the Sunday services fully attended by very intelligent and attentive listeners, but one of the largest Sunday Schools I have seen out of the cities, have spend the interval between the services with their unwearied pastor. And twice it has been my good fortune this month to attend his week evening bible-classes, where happy and eager ones gather around the Holy volume to drink in that wisdom which is from above, to lift their united hearts in prayer, and blend grateful voices in praise.

Our friend, their pastor, is now, I trust, preparing by these discussions and fraternal meetings, to give our denomination an exposition it has long needed of that peculiarly Unitarian book, the Acts of the Apostles. Yours, F. W.

RECENT PUBLICATIONS.

Oration, delivered at the request of the City Authorities of Salem, July 4, 1842. By Charles W. Upham, Pastor of the First Church. Salem: 1842.

This is an excellent performance—at once interesting, appropriate to the occasion that called it forth, and possessing qualities, both of matter and style, which render it worthy of a high place among productions of permanent value. The orator's leading topic is, 'The origin and progress of American Independence and liberty,' and the view he presents of this noble subject is suited to fill the heart of the reader, a hundred years hence as well as now, with the profoundest sentiments of patriotism, philanthropy and piety. We can offer but a single extract; and we quote from the concluding portion of the pamphlet, in which the author briefly considers 'the effect of the establishment of American Independence upon our own people.'

Through a period of more than half a century, during which all other nations have been convulsed, and all other attempts as self-government have failed, the great experiment has, here, been steadily in progress; it has survied, and gloriously surmounted, the assaults of enemies from abroad, and of faction, the dissension, and insurrection within its own bosom; through storm and through sunshine the Republic has, all the while, been extending its borders and swelling its millions; and, notwithstanding our just complaints, and bitter disappointments, there is ground for encouragement, that experience and time, the constant circulation of knowledge, and the inculcation of christianity under its various denominations, are gradually raising the better principles of our countrymen into a preponderating ascendancy over the evil principles which have in some instances, and to some extent, misled them, and for hope, that the interests of peace, order, freedom, and righteousness, will ultimately flourish under the shield, which the expanding union of these multiplying states is spreading over the North American continent.

Let us, my fellow citizens, cherish this hope; let us cherish it sacredly. If it is kept bright and warm in our hearts, it will prove an energetic and effective element of its own fulfilment. And why should we doubt the final triumphs of liberty and righteousness? We might doubt if they were the cause of man alone—but they are the cause of God. He stands engaged, pledged, to them. They have heretofore been sustained by his signal favor. His voice, uttered forth through all the Past, calls upon us to place a confident hope in the Future. When we reflect that this wide continent was reserved and concealed from the world until the feudal institutions of Europe had passed their culminating point, and men were ready for a better order of things—that then the veil was lifted from the bosom of the Atlantic, and a new and broad field here opened for the last trial of humanity; that the choicest spirits of a choice age were selected to conduct it; and as I have endeavored to show, that a Providential guidence, like an arm stretched down from the skies, has conducted the whole train of things from the very beginning—when we consider all this, and reflect that God is mighty and not to be baffled by the rebellious power, or rebellious passions of his creatures we cannot allow ourselves to imagine for a moment that his providential care, as thus displayed, will fail of its purpose.

It is as certain, as the concurring testimony of nature and revelation can make it, that the Almighty Father designs to render this earth, at last, the happy abode of nations and of men dwelling together in peace and love. To doubt the progress of humanity, is, to me, the same, as to doubt the Divine Power and Wisdom and Goodness. To say that liberty can be utterly overthrown, and the just rights of man forever trampled in the dust, strikes upon my ears as nothing short of infidelity and impiety. But if we believe that the cause of humanity, as such, the world over, is to be promoted, why should we doubt that its progress here will be as rapid as elsewhere? With all our faults, and all our misfortunes, it is still a truth which ought never to be overlooked, and which it would be as audacious to deny, as it is ungrateful to forget, that no government, ever invented, has worked so well, as that wonderful and beautiful system which the framers of the Constitution of the American Union contrived, and successfully recommended to the states and people—preserving, as it does, the local sovereignty of the several members of the confederacy, while, for purposes common to them all, it consolidates them into one compact and vigorous empire. It has proved itself admirably adapted to collect and concentrate the moral and physical force of the nation against a foreign enemy; and recent events have most gloriously shown the self-sustaining energy which remains even in the smallest states of the confederacy. Occasional jars, and interferences, and perplexities, and threatening dangers, arise, but they belong to human things, and no where, beneath the sun, can we rationally expect entirely to avoid them. Yes, my fellow countrymen, let FAITH and HOPE be the pillars of our patriotism as of our piety. The blessings we enjoy, as citizens of this free land, will assuredly descend, with a tide of ever increasing depth and width, to our posterity. When we look into the past, we see the hand of God laying the foundations of the temple of our liberties, and when we look into the future, the depths of its boundless vistas are irradiated by the assurance that He will never permit the weakness or the wickedness of man to overthrow it.

Memorials of the Rev. Daniel B. Parkhurst, minister of the First Congregational Society in Deerfield, comprising a sketch of his life and character, by Samuel Willard; two Sermons selected from his manuscripts, by a committee appointed by the parish; and a few paragraphs from other papers.—Boston: 1842.

There are many who will feel deeply grateful to the venerable Dr. Willard, for this beautiful and affecting tribute to the memory of that excellant young man and minister, Rev. Mr Parkhurst, who was ordained as Pastor of the Church in Deerfield, July 21st, 1841, and died on the 19th of the February following. We should be glad to transfer the entire memoir to our columns; but we have room at present only for a brief passage; and that shall be the one which immediately precedes the interesting sketch of Mr P's character.—Having given an account of the funeral services in the church, Dr. Willard proceeds to remark:

'From the church, those sacred relics were borne in long procession to the grave yard, and laid in that hallowed spot, where rest the ashes of the late Rev. Winthrop Bailey, whom no discerning mind and feeling heart ever knew, or could know, without honoring and loving. His dust had sanctified the place, and we could hardly show the kindred spirit of Parkhurst higher respect, than to lay their mortal remains side by side. Sacred and solemn, yet beautiful, let those sepulchres be in the view of all. Let evergreens and the fairest flowers flourish around them, till the hands of every one, who knew their worth, shall moulder in a similar grave.

To those, who are chiefly ambitious of a reputation for prudence, or make all their calculations for private or public interest on probabilities of pecuniary loss or gain, it may seem wonderful that the First Society in Deerfield should have settled a man whose prospects of life and health were so doubtful. To such I would say, we had our hopes and fears; and our fears have been more than realized. Still I never heard a whisper of regret, that the sacred connection between him and us was formed. Though we have fallen far short of the moral benefits, which we did hope might be derived from his ministry, we have enjoyed something, we have enjoyed much from a brief connection with him; and the moral effects, resulting from the intercourse we had with him in public and private, will not, we trust, be transient or inconsiderable. The living man we shall indeed see and hear no more; but there are those, who, as they meet about the same public altar, will, I am sure, hold a profitable communion with his glorified spirit, agreeably to the sentiment which he, in this imperfect state, fondly cherished in regard to the intercourse of the living and the dead. We have the treasure, too, of his earthly remains; a treasure from which we may hope to derive benefits, which no money would buy. Where is the youth, who will not frequently resort to the grave of so much wisdom and virtue, and inhale influences from the atmosphere of the place, that will give new life to every thing that is pure and noble?—Thither many a mother, for years to come, will lead her young children, and talk of the youthful Shepherd, who, had he lived, would, in imitation of his divine Master, have taken "little children in his arms and blessed them;" would have "gathered the lambs in his arms, and carried them in his bosom.' It is impossible that the tomb of one, so much respected and beloved, should fail of a good moral effect on the hearts and lives of those, who often visit the scene. Shall I be charged with extravagance in what I have said? It is not youthful enthusiasm, which indeed is not always lasting. It is the feeling of many, whose original ardor sixty, seventy, or eighty winters might be supposed to have cooled to a reasonable temperature, but who are still among his warmest admirers. Reader, dost thou still ask, What is the ground of this enthusiasm? of the overflowing joy attending his ordination? and the correspondent grief occasioned by his early death? I will tell thee; but in doing this I must go into a delineation of his character, intellectual and literary, moral, social, religious, and ministerial.'

The Christian Examiner. No. 112. September, 1842. Boston: James Munroe & Co.

A very good number, promptly issued. We quote such brief passages as we have room for and as contain suggestions deserving heed at the present time.

Art. I. 'The value of Ecclesiastical History to the Minister,'—an Address before the Ministerial Conference in Berry Street, Boston, May 25, 1842. By Alvan Lamson, D. D.

'A quarter of a century ago we were in the midst of an earnest controversy on nearly all the great questions which have divided the theological world,—the Trinity, Calvinism, and the power of the churches. And the controversy on some of these points, though the language we sometimes hear would lead us to the contrary supposition, still continues, and will long continue, where Unitarian societies exist in the bosom of orthodox communities, and in parts of our land remote from us, and well informed champions of truth, as well as eloquent preachers, are needed on all our frontier posts. The battle for liberty is not yet ended,—the time of protest is not yet past, nor will soon be past, beyond the boundaries of this little peninsula and its immediate vicinity, if even here.'

'The spirit of orthodoxy has continued the same from the days of Athanasius and Augustine to the present time, only occasionally modified by the protests and arguments of the friends of freedom and a more rational theology; and it is not now going to surrender without a contest. It is not yet in its death struggle. With comparatively few exceptions, if any, it yet closes its pulpit against you, and denounces you, and despises your sympathy, and laughs at your projects of amalgamation, and will continue to do so for a long time yet to come. Orthodoxy is not yet dead nor dying. Let it alone, cease to protest against it, and it will trample you in the dust, or drag you in triumph at its chariot wheels, before the end of fifty years. Such are the lessons taught us by the last fifteen centuries.'

Art. II. The Poets and Poetry of America.

'An American poetry would be a poetry which should breathe the spirit of our institutions; and that, if realized, should be purely human, wide, universal, and not merely patriotic and national. It is not the love of country, but the love of man and recognition of the spiritual equality of all men, which is the idea of our Constitution. But our Constitution is an idea floating far above our heads, while our life is sordid in its motives, and narrow in its practical maxims; and love of power and invidious distinction, and slavery to custom, so prevail, as to make us all sadly conscious of the glaring inconsistency between profession and practice. The curse weighs like a spell upon everything like poetic impulse. Poetry must be the spontaneous expression of an earnest, deep, and unmisgiving life. We must *live* the principles of our Constitution, before we shall have that faith in them, which can overflow in song. We must live up to our Constitution, would we as a people realize the promised influence of liberty upon poetry and art.'

Art. III. Life and Writings of Dr. Follen.

Art. IV. Latin Hymn.

Art. V. Preaching.

'There is nothing worthy a reasonable man's complaint, in the religious forms of our New England churches generally. It is sometimes said that our forms have become dead. We have yet to learn that they were ever alive, and therefore capable of death. Forms are simply the relation, which religion bears to time and space. They are merely the '*pons asinorum*' of living spirit. Their only office is to separate, by accessory circumstances of solemnity, a sufficient portion of time and space from common to sacred uses. What they do beyond this (except among a grossly uncultivated and sensual) crushes and cripples, instead of aiding the spirit of devotion, which demands freedom to work out its own channels, and to breathe its own spontaneous utterances from man to God and from God to man. Those, who are over curious with regard to forms, who deem a new genuflexion to mark a new era, who look upon some untried mode

singing or praying as a new gate to heaven, however they may make parade of spirituality, betray a bondage to beggarly elements, which befits the babe in Christ rather than the master in Israel. Our congregational forms, when appropriately observed, separate and sanctify as much of time and space as is needed for public and social worship; and we prize them, because they do no more than this, because they are dead, and because, being dead, they are flexible, and not stiff enough to seem alive and to stand of themselves, like the armor of the Knights of old.'

Art. VI. St. Paul's Epistles.

'It is common to connect with the doctrine of justification by faith the dogma of vicarious atonement by the death of Christ. Yet Paul evidently attaches more importance to the resurrection than to the death of Christ. There are indeed strong expressions in his Epistles in reference to the efficacy of the blood of Christ; such as 'being justified by his blood, we shall be saved from wrath through him.' Yet the very next passage ascribes greater importance to the resurrection; 'much more being reconciled we shall be saved by his life.'

'It is very obvious that the death of Christ being the most startling fact in his history, and one which would be particularly urged upon the attention of the first Christians by the scoffs of their adversaries, as well as by its connexion with the resurrection, would form the central point of their system; and all the influences, that had flowed from the gospel, would thus be associated with the death and resurrection of its divine founder. The idea of propitiating divine favor by immolation of victims is indeed found to prevail among all early nations, and to have a place in the Jewish faith. Yet there is nothing in the Old Testament which sanctions the idea, that the blood of victims would propitiate divine favor, apart from a devout spirit. Nor does Paul make any assertions to warrant us in believing, that the death of Christ will have any effect upon our salvation, a. rt from the moral influence which it exerts upon our souls,—the new life given by the Divine Comforter after our Lord's ascension.'

Art. VII. Licia.

Art. VIII. A Hymn of the Sea. By W. C. Bryant.

Art. IX. Fourth Annual Report of the Board of Education.

'Five years ago the plan of a Board of Education, suggested by the example of sister States, was adopted into practice. Such was the doubt as to its utility, that it was with difficulty that a vote could be obtained from the Legislature to continue its existence. The fostering hand of private munificence gave at once strength to its character, and health and nerve to its feeble frame. Still its claims to support have been granted reluctantly, if not grudgingly. Partisanship and sectarianism have made it the target, on which to expend the ammunition of desperate assaults. These now, beginning to perceive the real grandeur of the objects which the system embraces, are hiding their forms in shame at the dastardly spirit that would lay sacriligious hands on institutions, whose foundations are laid in a disinterested humanity. Each successive year gives new occasion for the State to be more and more proud of its offspring, and to reward the labors of its devoted agents by a more ample pecuniary remuneration, or by an increased confidence in their recommendations.'

Art. X. Writings of Rev. William Bradford Homer.

Art. XI. Stuart's Hints, or the Interpretation of Prophecy.

Art. XII. A Critical and Historical Interpretation of the Prophecy of Daniel. By N. S. Folsom.

Art. XIII. Upham's Fourth of July Oration.

Art. XIV. Review of Dr. Sprague's sermon on the 'Danger of being Overwise.'

'A long pamphlet upon a perfectly unprofitable subject, namely, the use of wine at the communion, and the kind of wine.

Art. XV. Observations on the Bible for the Use of Young Persons.

SUNDAY SCHOOL EXCURSIONS.

Messrs. Editors,—The establishment of rail-roads, diverging like the spider's web, in so many directions from this favored metropolis, seems to have opened to our children quite a novel and most successful mode of combining spiritual culture with healthful recreation. I allude to the pic-nic excursions of Sunday Schools. Though of modern invention, these festivities are in fact no longer a new thing, and have now become so common, that, during the summer season, we hear of the occurrence of one or more of them every week. Has not a custom of such prevalence acquired an importance sufficient to justify a graver consideration than is usually given to the sports of children? *Three hundred* hearts, at least, will feel a thrill of pleasure at being reminded of the visit of the Rev. Mr. Robbins' Society and Sunday School, to Canton, on Monday, the 22d inst. For myself, the happiness of the day still haunts my imagination, and now seeks to vent itself in utterance through your columns. Out of the abundance of the heart the mouth will speak. And yet the the necessity of brevity obliges me to confine myself to a very few points. Hardly stopping, then, to congratulate our young friends upon the unprecedented fineness of the day, the loveliness of the rural scene, the exemption from untoward accidents, and most of all, the touching ceremony of the baptism in the grove; or to commend the cheerful promptitude and respectful attention with which all sports were suspended, when at the sound of a bell, the whole company were summoned to join in religious worship, or listen to the addresses of our pastor and other guests,—I hasten to my main purpose. And this is, as a parent, simply to thank those loving and pains-taking *teachers*, who planned and conducted this delightful expedition. May Heaven reward their cares, even in this world, in the closer sympathy and increased docility of their pupils. In behalf, also, of those who have the care of the public schools of Boston, I think I may be excused for taking it upon myself to thank the same kind teachers, for having been so mindful of the interests of these week-day establishments, as to select for the excursion the first day of the summer vacation. It appears not to be generally known, that the want of some concert between our lords and ladies *spiritual*, on the one hand, and *temporal* on the other, has caused throughout the city, no little embarrassment to the public schools. During the past season, probably *twenty* different Sunday Schools, of various denominations, have taken their turn in a similar excursion to the country,—and these on twenty different days. The consequence has been an unusually bad attendance in the public schools, at the very season when punctuality was much needed in preparing for the annual visitations and exhibitions. I might adduce particular facts, but this I believe is unnecessary, the attention of the School Committee, having been, I am told, recently called to the evil in question. And here let me revert once more to the delightful scene at Canton. In addressing the children, one of our reverend guests, (Mr. H. of Canton,) remarked truly and forcibly upon the prevailing error of common schools in losing sight of the religious and moral nature of the child, while over-stimulating the intellectual. The lessons of the common school, he thought, too often fail of inculcating the most essential points of good education. It would be well, said he, for these establishments, to be imbued with something more of the 'sanctifying' influences, which distinguish the Sabbath School. This is indeed an important consideration; and it is my own belief that the improvement may be effected, without any approach to *sectarianism*. The views of our community on this subject, appear even now to have undergone a considerable amendment, and I joyfully hail the time when both orders of teachers shall more fully realize the value of a mutual co-operation, and unite their forces in a holy and perpetual alliance.

ONE OF THE PARENTS.

DR. PRIESTLEY.

Messrs. Editors,—The Author of the Article in the last Examiner on Gaussen, is happy to take this opportunity to correct a typographical error which makes him do gross injustice to Dr. Priestley. The word which he wrote was *materialism* not *naturalism*, which does no injustice to that remarkable man; but living at a distance he had no opportunity to correct the proofs. Two other similar mistakes are found in the same article; one by which the Author is made to say, that the French language is spoken at Genoa instead of Geneva; and the other, that the rays of Gospel truth were *ashamed* by passing through the minds of the Apostles, instead of being *colored* by them.

MR. ABBOT'S SCHOOL FOR YOUNG LADIES.

Seeing in our printer's hand an advertisement, to be inserted in a subsequent column of this week's Register, giving notice of the re-opening of the excellent School above designated, we cannot refrain from saying a word expressive of the gratification which we in common with many of our readers feel, in knowing that the health of this accomplished instructer has been entirely restored, and that he purposes so soon to resume the station which he has filled for many years, with the highest credit to himself and with great usefulness to others.

The Boylston prizes for Declamation at Cambridge, were delivered to the following young men:—The first two were awarded to John William Kingham, of the Senior Class, and Octavius Brooks Frothingham. The next three to John Abbot Emery, Horace Binney Sargent, of the Senior Class, and Horatio Justus Perry, of the Junior Class.

*** Rev. S. J. May of Scituate, has accepted the appointment of Principal of the Normal School, at Lexington.

*** Mr. F. D. Huntington, from the Cambridge Divinity School, has accepted an invitation of the South Congregational Society, in this city, to become their pastor.

INSTALLATION AT NEEDHAM.

Rev. Mr. Maynard, formerly of Hingham, will be installed over the first Congregational Society in Needham as successor of the late Rev. William Ritchie, on Wednesday, the 7th day of September next. Sermon by Rev. E. Q. Sewall of Scituate.

The council meet at 2 o'clock P. M, and the services at the Church will commence at 3.

GENERAL INTELLIGENCE.

Lord Ashburton.—This distinguished foreigner arrived in this city last week, and on Saturday met the citizens at Faneuil Hall. He was introduced by the Hon. Jonathan Chapman, Mayor of the city, who addressed him and the people assembled as follows:

'Your Excellency—It is my privilege, sir, on this occasion, in common with my associates in the city government, to represent the city of Boston, and in its behalf, to speak the warm and hearty welcome with which you are greeted here.

We welcome you, sir, as the representative of your country, and not yours only, but in a near sense our own; for so long as there is a tie to link a child to its Parent, America will not forget that England is her mother. We partake in the honorable pride which must thrill your bosom, at the recollection of her glorious history. And, though the past only is common to us, we would yet pay, through you, a tribute of respect to the illustrious Queen, on whose friendly errand you have come. Long may she live to preside, like a peaceful star, over the friendly alliance which now unites our two countries.

We welcome you, therefore, in an especial manner, on this occasion, as the friend of peace. We acknowledge, with great joy, that through your instrumentality, in no small degree, the clouds of discord which lowered over two great nations, have been happily dispersed, and that they who boast a common lineage, and speak a common language, shall henceforth know no rivalry but that of friends.

We rejoice at this, sir, for the great benefits which both nations must receive. But we glory in it most for the principle which has been established, and for the noble example which it exhibits to the world. It shows that nations do not stoop when they submit their differences to reason instead of passion. Yes, sir, you have helped to teach the glorious lesson, that there are other and better guardians of a nation's honor than the sword; and that in the sight of man, as well as God, there is a loftier dignity in a noble, magnanimous, and Christian spirit, than in the proudest array of hostile armies or navies.

And we welcome you personally, sir. We delight to know that your distinguished rank is the just reward of a long life of activity, intelligence, and virtue. And we pray that that old age may be serene and happy, which has sprung with the alacrity of youth at the call of its country and in the cause of humanity.

We offer to you, sir, the hospitalities of our city. We have not the custom of tendering what is called the freedom of the city, in a golden box, but we proffer you that which, if I understand you aright, you will prize still higher. In republican simplicity we tender you the respect and gratitude of a free people.

With these feelings, sir, permit me to present to you the citizens of Boston. And, fellow citizens, permit me in turn, to introduce to you the Right Honorable Lord Ashburton, the representative of England, the friend of peace; the man—ennobled indeed by title, but far more ennobled as the benefactor of nations.

Lord Ashburton then replied to the Mayor's Address as follows:—

Mr. Mayor and Gentlemen—It will be difficult for me to make myself heard in this vast assembly, but I am most happy to have the opportunity of greeting so goodly a number of American citizens in this free State; it gives me especial satisfaction to announce that the important negotiation to effect which I came to the United States, has been satisfactorily adjusted, and assuredly, no place is more fit for the announcement of the settlement of the 'boundary question' than the old Cradle of Liberty. (Applause.) For here, in this hallowed spot, I behold the dawning of still brighter days for this great country, and for the world. It is with feelings which I believe to actuate every lover of universal peace and good will to men, that I meet the people of Boston on the present occasion. A long contested and unhappy dispute between this nation and the mother country, has been finally closed on grounds honorable and satisfactory to both parties, and on terms calculated to allay any animosity that may have existed in the breast of any American citizen towards the country which I have the honor to represent. (Applause.)

It was my happiness to find in your distingnished fellow-citizen, Mr. Webster, a celebrated statesman, who, while he maintained the honor, and contended for the rights of his own country, was not insensible to the great interests connected with the peace of the world; and gentlemen, it has been my good fortune to arrange the important negociation which brought me to your free and happy country, in a manner most agreeable to me, and such as I humbly trust will prove satisfactory and beneficial to all. (Applause.) I am now about to return to my home for the purpose of laying before my sovereign and fellow countrymen the happy issue to which the negociations have been brought, and I now fervently trust that the cordial good feeling which exists between England and America will be cherished by this great people to the remotest generation, (loud applause); and I assure you it shall be my earnest endeavor, so far as is consistent with the honor and rights of my own country, to contribute to their being reciprocated. (Great applause.)

I trust the citizens of Boston will accept the expression of my gratitude, and believe that I have not been insensible to the friendly feeling which has been so cordially manifested towards me during my short residence among them. It is now something like a half century since I first visited this city, and from that day to the present hour I have regarded the progress of the arts, of science, and of free principles among you, with the most lively interest. When I arrived in your country at this advanced period of my life, I felt that a great responsibility was resting upon me; but the labor I had to perform is accomplished, and I can now return to England, and to my kindred, with the pleasing recollection of your kindness to me, and with the fullest assurance that every obstacle will be removed which has hitherto obstructed the two most powerful nations on the globe from indulging their kind and natural sympathies towards each other, and exerting their influence for the amelioration of the human race, and the advancement of free principles and equal rights—(applause) Most devoutly do I hope that a wise and liberal policy may be adopted by all nations, and that enlightened statesmen and legislators may enact such laws as may secure justice to all, and thereby extend the blessings of civil and religious liberty throughout the world—(loud and continued cheering.)

His Lordship concluded by thanking his Honor the Mayor for the flattering manner in which he had introduced him to the assembly, and for the kind and considerate attentions he had received on the part of the Common Council and the citizens generally.

The Treaty.— It should be a subject of great rejoicing that the long pending controversy between this country and Great Britain, respecting the Boundary, &c., has been brought to a termination by peaceable and friendly negociation.

The particulars in regard to the settlement of the boundary are many and would occupy too much room for insertion in our columns. We copy, however, the parts relating to the Slave Trade, as they are short, and possess much interest. The first part of the extracts which we give on this subject is from the preamble to the Boundary Treaty.

Whereas, by the Treaty concluded at Ghent, on the 24th day of December, 1814, between the United States and His Britannic Majesty, an article was agreed to and inserted of the following tenor, viz:— 'Art 10. Whereas, the traffic in Slaves is irreconcileable with the principles of humanity and justice: And whereas, both His Majesty and the United States, are desirous of continuing their efforts to promote its entire abolition, it is hereby agreed that both the contracting parties shall use their best endeavors to accomplish so desirable an object:'—And whereas, notwithstanding the laws which have at various times been passed by the two Governments, and the efforts made to suppress it, that criminal traffic is still prosecuted and carried on: And whereas, the United States of America and Her Majesty, the Queen of the United Kingdom of Great Britain and Ireland, are determined that, so far as may be in their power, it shall be effectually abolished: And whereas, it is found expedient for the better administration of justice and the prevention of crime within the territories and jurisdiction of the two parties respectively, that persons committing the crimes hereinafter enumerated, and being fugitives from justice, should, under certain circumstances, be reciprocally delivered up: The United States of America and Her Britannic Majesty, having resolved to treat on these several subjects, have for that purpose appointed their respective Plenipotentiaries to negotiate and conclude a Treaty, who after a reciprocal communication of their respective full powers, have agreed to and signed the following Articles.

[Here follow the various particulars of the Boundary Treaty, in *seven* articles.

To these succeed the stipulations in regard to the suppression of the Slave Trade.]

Article viii.—The parties mutually stipulate that each shall prepare, equip and maintain in service, on the coast of Africa, a sufficient and adequate squadron, or naval force of vessels, of suitable numbers and description, to carry in all not less than eighty guns, to enforce separately and respectively, the laws, rights and obligations of each of the two countries, for the suppression of the Slave trade, the said squadrons to be independent of each other, but the two Governments stipulating, nevertheless, to give such orders to the officers commanding their respective forces, as shall enable them most effectually to act in concert and co-operation, upon mutual consultation, as exigencies may arise, for the attainment of the true object of this article; copies of all such orders to be communicated by each Government to the other respectively.

Article ix.—Whereas, notwithstanding all efforts which may be made on the Coast of Africa for suppressing the Slave Trade, the facilities for carrying on that traffic and avoiding the vigilance of cruisers by the fraudulent use of flags, and other means, are so great, and the temptations for pursuing it, while a market can be found for slaves, so strong, as that the desired result may be long delayed, unless all markets be shut against the purchase of African negroes; the parties to this Treaty agree that they will unite in all becoming representations and remonstrances, with any and all powers within whose dominions such markets are allowed to exist; and that they will urge upon all such Powers the propriety and duty of closing such markets at once and forever.

Article xi.—The eight article of this treaty shall be in force for five years from the date of the ratification, and afterwards until one or the other party shall signify a wish to terminate it.

In this connexion it may be well to state some facts relating to trade near the coast of Africa. Allusion is here made particularly to the great amount of N. E. Rum that is sold upon the coast of Africa, and its effect in aiding the purposes and operations of slave traders, by exciting the passions and creating wars. The quotation we here give is from the 'Africa's Luminary,' printed at Monrovia, on the coast of Africa.

'We presume it is well known to all reading Americans, that merchantment from every considerable port in the United States, and some from inconsiderable ports—from Maine to N. Orleans—are accustomed to traffic continually along the African Coast; that their cargoes are made up principally of muskets, powder, tobacco, pipes, cheap figured and plain cottons, and *oceans of rum* and *whiskey*; that they trade indifferently with native Africans, and the Spanish and other slavers who are established on the coast. To this we know no exceptions; and 'we could a tale unfold,' &c. The English too, and other Europeans, are in the above, 'as deep in the mud, as the Americans are in the mire.' But we are now talking to 'our own people.' By the above it will be seen that slavers can be, and *are* supplied from legally trading Americans, with every thing that is required to purchase their slaves from the native princes. And we add with feelings of mortification, that the slavers find no difficulty in chartering, or otherwise securing the services of some American merchantment to go up and down the Coast, and purchase rice, and other necessary articles, to procure water, and sometimes to go to Sierra Leone, and purchase condemned or other vessels for the slaver's use in sending away his cargoes of slaves! So much for assisting the slavers to tobacco, muskets, cottons, powder, rum and whiskey, rice, water, &c. to *purchase*, and prepare the slavers for their outward bound, or *middle passage*, to withersoever they are sent. Again, it is known to *all who have a right to know*, that Americans vessels are built expressly for the slave-trade, and sent to Havana, Africa, and other places, and sold to those who desire them. And that they are frequently sold to be delivered under the United States' flag on the Coast of Africa.

Texas.—A correspondent has sent us the following sketch of the history of Texas. It may be interesting to many of our readers, who are not informed on the subject.

For the Register and Observer.

The settlement of Texas was commenced by Stephen F. Austin, in Dec. 1821, under a grant from the internal provinces of New Spain, in January of the same year to his Father, Moses Austin, (who died before any progress of settlement was made,) to introduce 300 families in the province of Texas. The first emigrants settled at the La Bahia crossing.

In April 1825, a second grant was given to Stephen F. Austin for the settlement of 500 families, between the La Baca and San Jacinto Rivers, and south of the road from San Antonio de Bexar to Nacogdoches, and north of a line parrallel to the sea shore, ten leagues distant.

On the 20th Nov. 1827, another contract was made with Austin for the introduction of 100 families into the country east of the Colorado and north of the San Antonio road.

On the 29th July 1828, Austin made another contract to settle 300 families within the reserved district 10 leagues from the sea shore.

Other contracts were also made with De Witt, Milan, Leftwitch, Vehlien, Burnet, and Zawalla, Powers, McMullin, and McGloin, and De Leon, at different times and under different conditions.

Colonization laws were passed by Mexico, conforming to these grants, and confirming rights and privileges upon the colonists. As an inducement for emigrants to settle this wilderness country, families were offered, and were given on an actual settlement of six years, (if they removed sooner they forfeited the title of the land) a league of land or 4,440 acres. Unmarried men are allowed one fourth of a league. The object of the Mexican Government in settling the wilderness of Texas was to protect their Rio Grande frontier from the invasions of the Indians, to effect which it otherwise cost them the constant support of a large military force; but so rapid were the strides of improvement of the Anglo Saxon descendants or emigrants, and so great was the importance of the country as unfolded by the hands of North American industry, that Mexico soon became jealous of the prosperity of Texas and the influence of a Republican Government upon her adjacent population, not yet prepared by a sufficient number of virtuous and intelligent minds among them to receive these influences.

An infringement of the rights and privileges granted the colonists, exempting from duty implements of husbandry and other articles necessary for emigrants, that laying of duties in opposition thereto and other violations of compact and placing a military force to enforce the same—these were the causes of the outbreak, which resulted in the memorable battle of San Jacinto, on the 21st of April 1836—when the Texian army slew more than their own numbers, and took more than their own numbers prisoners, and thus achieved their Independence, acknowledged by the United States, by France and other European Powers! More than two thirds of the army of Texas *in that battle* were colonist, of Austin, &c, and not volunteers from the States, as has been often stated.

No attempt at reconquest has as yet been made; but in spite of any pacific effort on the part of Texas even at the price of five millions of dollars, which she offered through the mediation of Great Britain rather than again take up arms, she has made every effort for a recognition of her Independence, but Mexico keeps up a marauding warfare upon the defenceless inhabitants of the Western border.

The country upon the Brassos, San Bernard, Caney, &c., was the first settled as a cotton country. Till within three years past shipments were made entirely from the Brassos—they are now made entirely to Galveston. In the region of the Brassos, Bernard and Caney, are now some of the finest cotton plantations, probably in the world, embracing the counties of Brazora, Matagorda, Fort Bend and Austin. The counties of Montgomery, Washington, Fayette, Colorado, Jackson, and Victoria, have also commenced cotton growing, and but for the late invasion which induced most in the western counties to plant corn instead of cotton, would have made a fine showing of cotton the present crop. Even the distant counties of Barhop, Milam and Robertson, have also commenced the planting of cotton and another season will be called or classed among the cotton region of Texas.

Seventy miles from the seaboard the praries become rolling with fine pebbled streams and the country entirely healthy. Here all kinds of small grain grows in perfection as well as cotton, and ere long much of this portion of the country will be however populated by Northern and German farmers, they may cultivate small grain, for home consumption but for monied export cotton and sugar will be the two great articles of export. The superior live oak and cedar for frames, and white oak for plank, that abounds on the tributaries of Galveston and Matagorda Bays, will be a heavy item hereafter in the value of exports. Staves may also be exported to great advantage.

The country East of the Trinity to the Sabine is called *Eastern* Texas, that between the Colorado and the Trinity, *Middle* Texas, and all west of the Colorado *Western* Texas.

The produce of Eastern Texas, goes principally to points on the Red River, and thence to New Orleans mostly as American cotton, nearly all east of the Colorado is middle Texas, save that part of Matagorda and east of the Colorado, goes to Galveston, and all western Texas to Matagorda Bay.

Pass Christian, Aug. 9th.

Since writing the foregoing, I have seen Capt. Elliot, of Chinese distinction, Envoy, &c. of the British Government to Texas, waiting a conveyance from New Orleans or Mobile to Galveston. Sir Robt. Peel's Ministry have signed all three of our treaties and acknowledged our blockade; which cutting off all British trade with Mexico, compels her to mediate according to one of the treaties between 'Mexico and Texas,' or in other words *compels Mexico to acknowledge our Independence.* The Olive Branch may therefore now be seen hovering over our fair land and clime, and ere our growing crop is fairly to market, I trust all matters with Mexico will be settled, and no interruption to the tide of emigration exist. The current of which the late invasion checked.

You shall hear again from a TEXIAN.

MARRIAGES.

In this city, on Monday evening, Mr. J. B. Coy to Miss Sarah E. Chaplin.

24th inst. by Rev. Mr. Rogers. Webster Kelly, Esq. Counsellor at Law, of Frankfort, Me. to Miss Lucilla S. daughter of the late Waldo Pierce, Esq. of Frankfort.

In Roxbury, on Tuesday evening, by Rev. Mr Putnam, Mr. John B. Thomas to Miss Frances A. Nightingale, both of this city.

In Woonsocket, R. I., 23d inst., Mr. Abner Smith, Jr., of this city, to Miss Delia M. Mason, of W.

DEATHS.

In this city, 23d inst. John Gorham, son of Wm W. Stone, 10 years.

In Bridgewater, 7th inst. Mrs Sarah Wilson, wife of Nahum Stetson, and daughter of the late Rev. George Barstow Hanson, 37.

In Middlefield, N. Y. August 20th, Mrs Mary B. Prescott, wife of Rev. Francis Prescott, 35, formerly of this city.

In Lowell, Aug. 2d, Charles Starkweather, son of John G. and Jane E. Locke, aged 9 years.

In Leominster, Mrs Sarah R. Wilder, wife of Abel C. Wilder, and daughter of the late Mr. Rufus Kendall, aged 24. She was a great-grandchild of the Rev. John Rogers, the first Minister of Leominster, and, according to tradition, a descendant from the Martyr of that name.

SCHOOL FOR YOUNG LADIES.

THE Subscriber's School for Young Ladies, heretofore kept at No 41 Mount Vernon street, will be re-opened on MONDAY, the 12th of September, in the spacious and pleasant rooms under Park street Church, lately occupied by Messrs Cushing & Forbes, and rendered by recent alterations in every respect private and commodious.

s3 JOS. HALE ABBOT.

HUMAN LIFE, or Practical Ethics, translated from the German of De Wette, by Samuel Osgood, being vols 12 and 13 of Specimens of Foreign Literature. Just published and for sale by WM. CROSBY & CO. 118 Washington st. s3

SONGS AND BALLADS, translated from Uhlar, Korner, Burger, and other German lyric Poets, 1vol, 12mo—being vol 14 of Specimens of Foreign Literature. Just received and for sale by WM. CROSBY & CO, 118 Washington st. s3

ROGERS'S PATENT METALLIC HONE and Strop, warranted superior to any thing ever invented, for sharpening Razors, Penknives, Surgical Instruments, &c. For sale by W. CROSBY & CO, 118 Washington st. s3

THE MONTHLY MISCELLANY of Religion and Letters, edited by Rev. E. S. Gannett—Contents of the No. for September.

Comparative Prospects of Romanism and Protestanism; William Penn; Decline of Reverence; Pray without Ceasing; True Wisdom, a sermon by Rev. E. W. Baroap, of Baltimore; Parker's Discourse; Explanation of John xiv. 1—29; Compassion for the Sinful; Notices, Intelligence, &c. WM. CROSBY & CO, Publishers, 118 Washington st. s3

VALUABLE SCHOOL BOOKS.—The Philosophy of Natural History—by William Smellie, Member of the Antiquarian and Royal Societies of Edinburg; with an introduction and various alterations, intended to adapt it to the present state of knowledge, by John Ware, M. D Fellow of the Massachusetts Medical Society, and of the American Academy of Arts and Sciences; eighteenth edition.

To facilitate the use of this highly popular work in Seminaries of learning, the present edition has been enlarged by a series of valuable questions. This work may be had with or without the questions.

Elements of History, Ancient and Modern; with a chart and tables of history included within the volume. By J. E. Worcester.

This work has passed through twenty editions, and is highly recommended by several literary gentlemen.

President Kirkland and Profs. Hedge and Willard, of Harvard University, and the Rev Dr Beasly, Provost of Pennsylvania University, say in their recommendation: "we can cheerfully recommend it as the best elementary work of the kind with which we are acquainted."

President Lindsley, of Columbia College, says: "I give it the decided preference over every other work with which I am acquainted."

For sale by SIMPKINS, 21 Tremont Row. sep 3.

MISS BEECHER'S NEW WORK.—Letters to Persons who are engaged in Domestic Service. By Miss Catherine E. Beecher. This day received and for sale by SAXTON & PIERCE, Publishers and Booksellers, 133 Washington st. sep 3

RE-PUBLICATION OF THE WESTMINSTER REVIEW.—MESSRS. JORDAN & CO., 121 Washington street, have received the July number of the American Edition of this able and liberal work, so long under the editorial care of Dr. Bowring. Its articles are I. The Thirty-nine Articles. II. The Roman Empire and its Poets. III. Frederick The Great. IV. American Geologists. V. Mines and Collieres. VI. The Queen's Ball. VII. Singing. VIII. Decoration of Westminster palace. IX. Historical Date of the French Revolution. Critical and Miscellaneous Notices. Supplied to subscribers per year at but $3, or when taken with the London, Edinburgh or Foreign, at but $2,50. september 3

GATES' ACADEMY, MARLBOROUGH.

THE next Term of this Institution will commence Sept. 13. Tuition in English, $4. Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state that he has been employed by the same Board of Trustees 9 years, with increasing patronage.

S. F. BUCKLIN,
B. W. HILDRETH, } Com. of Trustees.
S. R. PHELPS.

Aug., 1842. 3w

TRANSCENDENTALISM.—An Essay on Transcendentalism—12mo, 104 pages. This day published—for sale by W. CROSBY & CO., 118 Washington street. july 30

SCHOOL FOR YOUNG LADIES.

THE next term of the Subscriber's School for Young Ladies, will commence at the Warren Street Chapel, on Monday, the 5th of September.

The usual branches of a liberal English Education are taught, viz: Reading, Spelling, Grammar, Geography, History, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Writing, Arithmetic, Algebra, Geometry, Book keeping, &c.

Instruction is given in the French and Latin Languages; and also, if desired, in Needle work, Drawing and Music, by instructers well qualified to teach in those branches.

Oral lessons form an important part of the plan of instruction, and Lectures are frequently given upon useful and interesting branches of Science.

The School is well furnished with Philosophical Apparatus, Cabinets, and a large and excellent Library.

The number of pupils is limited, and a few vacancies only remain to be filled.

Applications for admission to be made until Sept. 5th, at the residence of the Subscriber, No. 60 Pleasant street, and after the above date, at the School Rooms, where the terms can also be ascertained.

WILLIAM P. JARVIS.

References:—Hon. Josiah Quincy, Pres't Harvard University, Hon. Wm. Minot, Rev. John Pierpont, Rev. Mellish I. Motte, Rev. Hubbard Winslow, Rev. Chs. F. Barnard, Rev. Rob't. C. Waterston, Dr. G. C. Shattuck, Gideon F. Thayer, Esq. s27

MRS. OSGOOD'S POETRY OF FLOWERS.—The Poetry of Flowers and Flower of Poetry, to which are added, a simple treatise on Botany, with familiar examples and a copious Floral Dictionary—edited by Frances S. Osgood. Embellished with thirteen beautifully colored engravings. A fresh supply this day received by WM. CROSBY & CO., 118 Washington st. aug 27

BOOKS.—Memoirs of Lady Fanshawe, wife of Sir Richard Fanshawe, Bart., Ambassador from Charles the 2d, to the Courts of Portugal and Madrid, written by herself, with extracts from the correspondence of Sir Richard—new ed.

Origines Britannicæ, or the Antiquities of the British Churches, with a preface concerning some pretended Antiquities relating to Britain, in vindication of the Bishop of St. Asaph, by Bishop Stillingfleet, D. D.—new ed.

Aristotle's Ethics and Politics, comprising his practical philosophy, translated from the Greek, with notes, &c., by John Gillies, LL. D.—3d ed, in 2 vols.

Curiosities of Medical Experience, by J. G. Millingen, M. D., M. A.—2d ed., revised and augmented, in 1 vol.

For sale at TICKNOR'S, corner of Washington and School streets. aug 27

NEW BOOKS FOR THE YOUNG—Emma, the lost found, or Reliance on God rewarded; Life as it is, the Great Secret, or How to be happy; received and for sale at SIMPKINS'S, 21 Tremont Row. s27

NEW BOOK OF CHURCH MUSIC—The Boston Musical Education Societies collection of Church Music—Consisting of original Psalm and Hymn tunes, select pieces, chants, &c., including compositions adapted to the service of the Protestant Episcopal Church, edited by B. F. Baker, President of the Society, and director of the music at Dr Channing's Church, and J. B. Woodbury, organist at the Odeon. Teachers and others attending the convention are requested to call on the publisher, 133 Washington street, and examine the above work.

a20 SAXTON & PEIRCE.

SCHOOL FOR BOYS.

THE subscriber, Principal of the Hopkins School Cambridge, will receive Boys into his family and pay the most careful attention to their Moral, Physical and Intellectual Education. The course of instruction in the school embraces all branches necessary, as a preparation for entering college, or to fit them for commercial pursuits.

Reference may be made to any of the gentlemen of the University.

Terms—$175 per annum—payable quarterly in advance. The year is divided into four terms of eleven weeks each. Pupils from a distance can, if they choose, remain during the Fall, Winter and Spring vacations, without any additional expense.

N. B. The ensuing term will commence on Monday, Sept. 5th.

EDMUND B. WHITMAN.

Cambridge, Aug. 27.

GREAT NATIONAL WORK.

TAPPAN & DENNET, No. 114 Washington st., Boston, are now publishing by subscription, in fourteen numbers, at the low price of twenty-five cents each number, the Life of Washington, by Jared Sparks. Each No. to contain between 40 and 50 pages, and to be embellished with the following fine steel and copperplate engravings, viz:

1. Portrait of Washington, at 40, by Peale. 2. Portrait of Mrs. Washington, at 26, by Woolaston. 3. View of Mount Vernon. 4. Battle of Braddock's Defeat. 5. Head Quarters at Cambridge. 6. Plain of Boston and Environs. 7. Head Quarters at Morristown. 8. Head Quarters at Newburg. 9. Plan of Farms at Mount Vernon. 10. Battle of the Brandywine. 11. Portrait of Washington, by Stuart. 12. Encampment at Valley Forge. 13. Battle of Germantown. 14. Facsimile of Washington's Hand Writing.

The Portraits were copied from the original paintings. The plans, sketches, and other engravings, have been compiled from the best drawings, as well English and French as American. Special aid was derived from a series of manuscript drawings in the possession of General Lafayette, which are executed with scientific accuracy and beauty. The first number is issued, and can be had of the publishers. a20

GAITER SHOES! GAITER SHOES!!—At Great Bargains, the subscriber wishing to reduce his extensive stock of Gaiter Shoes, offers them at prime cost. Persons in want of a first rate article at a low price, will call at T. H. BELL'S, 155 Washington st., opposite the Old South Church. a20 3wis

A MEMOIR of the Life and Writings of Rev. Jonathan Mayhew, D. D., pastor of the west church and society in Boston, from June 1747 to July 1766, by Alden Bradford, L. L. D.—for sale at SIMPKINS'S, 21 Tremont Row. a20

JUST PUBLISHED—Annals of Salem, second edition, by Rev. Joseph B. Felt, containing extracts from the Records of the Massachusetts Company's Courts, in London, previous to the removal of Gov. Winthrop hither,—never before published—for sale by J. MUNROE & CO, 134 Washington st. s3

VALUABLE UNITARIAN PUBLICATIONS. No. 1. The Four Gospels, with a commentary, by A. A. Livermore, 2vols, 12mo; 2. Academical Lectures on the Jewish Scriptures and Antiquities, by J. G. Palfrey, DD. LL.D., 2vols 8vo.

3. Norton on the Genuineness of the Scriptures, 1 vol, 8vo. 4. A statement of reasons for not believing the doctrines of Trinitarians concerning the nature of God, and the Person of Christ, by Andrews Norton, 1vol, 12mo.

5. A new translation of the Hebrew Prophets, arranged in Chronological Order, 3vols, 12mo. 6. A new translation of the Book of Psalms, with an introduction, by G. R. Noyes, 1vol, 12mo.

7. An amended version of the Book of Job, with an introduction, and notes chiefly explanatory, by G. R. Noyes, 2d edition, revised and corrected, 1vol, 12mo. 8. The works of Joseph Steven Buckminster, with the memoirs of his life, 2vols, 12mo.

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12. The Unitarian, conducted by Bernard Whitman, 1vol, 8vo. 13. Views of Christian truth, piety and morality, selected from the writings of Dr. Priestly, by Henry Ware, Jr. 1vol, 12mo.

14. Lives of eminent Unitarians, by the Rev. W. P. Turner, Jr. M. A., 12mo. 15. Tracts of the American Unitarian Association, 15vols, 12mo.

16. Friendly letters to a Universalist, on Divine rewards and punishments, by Bernard Whitman, 12 mo. 17. Observations on the Bible, 12mo.

18 The last days of the Saviour or History of the Lords Passion, from the German, by Rev S. Osgood, 1vol, 12mo.

19. An Offering of Sympathy to the afflicted, by Rev. F. Parkman, D. D., 3d ed, 18mo.

20. Forms of morning and evening prayer, composed for the use of families, by Jonathan Farr, 16 mo. 21. A family prayer book and private manual, by Prof. Chas. Brooks, 12th ed. 12mo.

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TO TRAVELLERS—Pocket Maps of all the New England States; Mitchell's Travellers' Guide through the United States; Bowen's Picture of Boston, or the Citizen's and Stranger's Guide to the Metropolis of Massachusetts and its Environs. The Traveller's Own Book to Saratoga Springs, Niagara Falls and Canada; The Picturesque Pocket Companion through Mount Auburn, with 60 engravings, etc. etc. For sale by W. CROSBY & CO., 118 Washington st. a20

WANTED—A few copies of the Nos. of the Monthly Miscellany of Religion and Letters, for February and March, 1840, for which the full subscription price will be paid, or other numbers given in exchange. WM. CROSBY & CO, Publishers, 118

POETRY.

For the Register and Observer.

SATURDAY NIGHT.

BY MRS. JANE E. LOCKE.

Homeward, homeward, from your toil,
Weary with the week's employ,
Ye who till the fertile soil,
Or whose commerce yieldeth joy.
Homeward, homeward, ye who smite
On the anvil glowing steel;
Ye who link to link unite,
Of the chains the bondmen feel.

Ye who raise the glittering spire,
Ye who build the storied dome;
Ye who point the marble higher
Where luxury shall find a home.
Ye who screw and lever ply,
Homeward from your toilsome task,
For, provided from on high
A day of rest ye need not ask.

Stifled by the narrow wall,
Worn and pallid as with grief,
Whom notes and dull accounts enthrall,
Fold the ledger, seek relief,
All who search at learning's fount,—
Ye, yourselves, vain glory's spoil—
Pluming thus your wings to mount,
O'er the earth's hard manual toil.

Leave the problem, leave the chart,
Weary not in hidden ways;
The merchant turns him from the mart,
Turn, ye, while the eve delays.
Homeward, homeward, each and all,—
Leave the pictured canvass there,
Pictures lovelier grace your hall,
For the *spirit* makes them fair.

But as ye pass the threshold stone,
And fond ones gather round the knee,
Urging closer one by one
Parent, brother, each to see.
View ye there no vacant seat,
There has death no octave hushed,
Since the Sabbath rest to greet,
Last thy footsteps homeward rushed!

See ye not the idle toy,
By the useless wardrobe laid,
Of one 'whose life was light and joy,'
And who round thy hearthstone played!
Is there not a chill, a gloom,
Mid these merry greetings, say,
Is there not a hallowed room
Where the loved one passed away?

Turn ye not from these away
To that sacred cherished spot,
Where the spirit with its clay
Wrestled, struggled, and was not!
Dies not in thy breast thy heart,
With the deep unlanguaged grief,
What earth's broken ties impart,
All too bitter for relief?

Feel ye not a void behind
All your seeming joyousness,
A broken heart which none can bind—
Humbly then your Father bless.
Kneel upon the marble there
Ere your feet have further trod,
And in fervant grateful prayer,
Long and lowly thank your God.

August 20, 1842.

For the Register and Observer.

ON THE DEATH OF MISS M. R. E.

Yes, God hath called her, happy one,
Home to a better land,
Where she and all the Holy dwell
A joyful glorious band.

You should not yield to sorrow then,
For she is with the blest,
Matured in virtue, she has gone
Unto a blissful rest.

A short farewell, while we attempt
To reach that happy shore;
Where she is gone more blest than we
A few short steps before.

May God lift up her mourning friends,
Teach them to be resigned,
And in his love which never fails,
Sweet consolation find.

Then stay thy tears; the blest above,
Have hailed a spirit's heavenly birth,
Sung a new song of joy and love;
And why should sorrow reign on earth.

T.

MISCELLANEOUS.

PRESENT CONDITION OF THE INDIANS.

Since 1819 $10,000 a year has been expended by the U. S. government, through the various missionary societies, for the civilization of the Indians, making $230,000 in all. The following statement of their present condition is taken from the report of Capt. Richard Armstrong, Acting Superintendant of the Western Territory. It will be read with interest by all the friends of the red men.—*Boston Recorder.*

A gradual and steady improvement in many portions of the Indian country is visible, while others evince a great indifference in their condition. A reformation among the Indians must be slow; old prejudices are to be overcome, habits of industry substituted for idleness, laws established where the will of the chief governed. That favorable changes to some extent are taking place, with several of the Indian tribes, does not admit of a doubt. That this is to be attributed mainly to a change of residence is equally true. Located as they now are beyond the limits of any State or Territory, each tribe feels the security they have in their present homes, not heretofore enjoyed, based upon the guaranty of the Government of the United States. Feeling this security, they have every incitement to improve their general condition.

The Cherokees are considered as the most enlightened Indian tribe, their intercourse with the whites having been of a more general character. They attended earlier than the other tribes to the education of their people, and enacted laws and regulations for their government in advance of their red brethren. The dissentions and difficulties which so unhappily divided the Cherokees, after the emigration of the great body of the people, seem to be admirably adjusted by a union of all parties.

The national council convenes on the first Monday in October annually. The legislative department is composed of two bodies—the committee and the council.

The Cherokees are governed by a constitution ratified by the people. Their laws are regularly printed, and based upon equal rights and privileges. Juoges and sheriffs, and other officers, are elected, to execute the laws. Trials by jury for capital offences are guaranteed to each individual. Administrators and executors are appointed to settle estates, and indeed, every thing is calculated to give protection to the people and stability to the laws. Under circumstances so favorable, with a constitution and a code of laws in successful operation, the Cherokees may be considered as having established a permanent Government. The country they occupy is sufficient in extent for a much larger population than the present Cherokees number. A portion of the land is prairie, very fertile, produces corn, wheat, oats, and also affords a fine range for stock, of which the Cherokees own quite extensively, consisting of horses, hogs, cattle and sheep. In some portions of the country fine dwellings have been erected and even the common Cherokees have comfortable houses to live in. Mechanics of various kinds are to be found in the nation. A large majority of the merchants are natives, who carry on trade with their people. Salt water is found in several places, particularly at the Grand Saline, which has been worked to some extent. Preparations are making to manufacture salt at this place upon a more extended scale; and, from the quantity and strength of the salt water, there will be no difficulty in manufacturing very largely. Lead and iron ore are said both to be found in the Cherokee nation, which no doubt, in a few years, will be realized, when the resources of the country become further developed. From their locality, bordering on a portion of the States of Arkansas and Missouri, with the Arkansas river running through a portion of their territory, notwithstanding the severe laws prohibiting the introduction of spirituous liquor into the Indian country, it has been found thus far impracticable to prevent large quantities from being introduced. This not only strips them of the money that should be beneficially applied, but it produces dissensions amongst themselves, and is a source of incomparable evil.

Since this report was made, the Cherokee legislature has enacted a law prohibiting the introduction and sale of spirituous liquors, under very severe penalties.

The Choctaws, like their brother Cherokees, have made great efforts to throw off the Indian life. In many parts of the nation, and particularly on Red river, the most pleasing anticipations have been realized. Schools are to be found in the country, and a general inclination for the education of the people. This is one of the principal agents by which any tribe of red people are to be reformed. Acting upon this belief, aided by the exertions of some pious and useful missionaries, the Choctaws, since their emigration, have made very rapid strides towards civilization. They have formed a constitution, upon which their laws are based, which lately has been printed both in English and Choctaw, and circulated through the nation. The general council convenes annually on the first Monday of October, and usually remains in session two weeks. The council which convenes in a few days will be an interesting one, as the Chickasaws for the first time since their emigration, have elected councillors, and come into the general council, as the fourth district of the nation, with a full representation. The general council consists of forty members, elected from the fourth district of the nation, with a full representation. The general council consists of forty members, elected from the four districts, according to population, and makes the only representative body. From their numbers a speaker is elected, who presides over the deliberations of the body; a clerk is also elected, who keeps a journal of the proceedings. Each of the four districts has a chief, who sit as a body for the approval of such laws as are enacted by the council. The general council-house is a spacious and comfortable building, erected by a treaty stipulation, with convenient rooms or committees, a gallery, and seats prepared for spectators. The members are paid a perdiem pay of two dollars, and mileage, from the national funds. Judges are elected, who hold courts at stated periods. No compulsory laws have been enacted to collect debts. The system of credit, when extended between individuals, rests upon the faith of the debtor for payment. The country owned by the Cchoctaws extends from the Arkansas to Red river, commencing at Fort Smith, and running up the Arkansas to the Canadian, and up the Canadian to the limits of the United States, and with said limits to Red river, down Red river to where a due south line from Fort Smith, with the State line of Arkansas, strikes Red river.

These limits embrace a country far in extent beyond the wants of the Choctaws, possessing advantages over any other Indian tribe, by being in the cotton region. On Red river this valuable staple is cultivated by a number of Choctaws and Chickasaws; and, from the best estimate I am able to make of this year's crop, there will be for exportation at least one thousand bales of cotton. There are seven cotton gins in the nation, and from appearances, there is every reason to calculate that additional gins will be put up next season and that many of the common Indians will cultivate one or more acres of cotton, which, when sold in the seed to the ginners, will, even at a low price, be a handsome and sure source of income, and stimulate others to increased industry. There are also several grist and saw mills on Red river. Corn, oats, beans, pumpkins, potatoes, and vegetables in great varieties, are raised by the natives. Many of them have built good and comfortable houses, and are preparing their farms with every indication of substantial farmers. Many of the females spin and weave, and do much towards clothing their families by the industry of their own labor. Portions of the country are found peculiarly adapted to raising stock—the prairies affording fine grass for the summer, and an excellent substitute for timothy hay, when cut and cured in proper season. Stocks of cattle, hogs, and horses, are owned by the Choctaws. But litle feeding is required, the range, both summer and winter, being abundant for all stock not used, and permitted to go at large. Salt water is also found in the Choctaw nation. The only works at which any quantity is manufactured are on Boggy, about fifteen miles from Red river. They are owned and worked by Colonel David Folsom, a highly intelligent and worthy Choctaw, who has thus far only manufactured a supply commensurate with the demand. Many of the Texians get their supply of salt from these works.

The Choctaws have four blacksmiths, furnished under treaty stipulations; two of these, with all the strikers or assistants, are natives. They have also some eight or ten shops, belonging to the nation, which are only worked during the very busy ploughing season, by employing native strikers, with the promise that they shall have a shop when qualified to take charge of one. Great inducements are held out to natives to become good blacksmiths. By these means the nation will have mechanics of their own, when these treaty stipulations, which are temporary, expire. There are also other mechanics found in the nation.

'The Chickasaws, as already stated, are by treaty amalgamated with the Choctaws; they speak the same language, and have intermarried with each other for many years past; they lived adjoining previous to their emigration. The Chickasaws have a separate fund, arising from the proceeds of the sale of their valuable country. This is under the general control of the Chickasaw chiefs, separate and distinct from any supervision of the Choctaws. In every other respect they enjoy equal rights and privileges, except as to the funds owned by each.

'Since the emigration of the Chickasaws, a large number of the tribe have been indisposed to work. The very liberal provision allowed by their treaty, giving to each certain reservations of land has been the means of affording large sums of money from the sales of these lands. This accession of wealth, acquired without industry, has proved rather a source of evil to many, who finding themselves suddenly in possession of so much money, have lived on it, without making proper exertions to provide for themselves when these means shall have been expended. Others have taken care of their money, and have opened extensive farms, purchased stock, and such things as were requisite for persons in a new country.

'The Creeks, in point of numbers, are equal if not greater than any of our tribes. They number at least twenty thousand strong, and have given evidence in times past that they were good warriors. Since their emigration they have manifested, on all occasions, the greatest friendship for the United States. They have been divided into what is called Upper and Lower Creeks. Although this distinction still exists, there is but one principal chief of the Creek nation, (Gen. Roly McIntosh.) They have not advanced as far as either the Cherokees or Choctaws in passing regular laws. Annually they are improving in this respect; and lately, very much to their credit, and for the benefit of their people, they have passed a very severe law against the introduction of spirituous liquor into their country. There are very few mixed bloods in the Creek nation: it is therefore, a work of more time and labor to introduce written laws. The Creeks have a great wish to educate their people, and show clearly by the improvements they have made since their emigration, that they have done some good. The country they own is well adapted to raising corn, beans, pumpkins, and melons. A number of the natives have raised quite a quantity of rice—a novel production in this country, but which seems to grow quite well. The Creeks are getting good stocks of horses, cattle, and hogs, and many of them putting up comfortable log cabins. They have extended their settlements further west of late, and have yet a large scope of country unoccupied. The Creeks, to some extent, still cultivate in towns; many, however, work separate fields, and amongst all the Indian tribes it is conceded that none make corn in more abundance than the Creeks. They have four blacksmiths, two wagon makers or wheelwrights furnished them by treaty stipulations; these, with a requisite supply of iron and steel, &c., enable them to have such work done as answers their agricultural purposes. They have also some schools in their nation, and receive from the Government of the United States, under treaty stipulations, a considerable annuity.'

The Senecas, Senecas and Shawnees, with the Quapaws, who are located immediately adjoining each other, with the Cherokees on one side and Missouri on the other, constitute what is termed the Neosho sub-agency. The country they occupy, though small, lies compact, and is both ample in extent of territory and fertility of soil for the wants of the small tribes for whom it is designed. Each of those bands cultivates separately. They have blacksmiths to do their work, and one of them a farmer to aid them in preparing their grounds, and giving them a general knowledge of farming. They raise corn, beans, vegetables of different kinds, and also raise wheat, which grows well in their country. One of the tribes has a good grist and saw mill. Flour is manufactured to a considerable extent at these mills. Being located so near the Missouri line, the citizens have large quantities of wheat manufactured into flour at these mills. There is no tribe of Indians that could be more comfortable than those within the Neosho sub-agency. Their country is rich, healthy, and finely watered. They are, however, so near the Missouri line, where spirituous liquor can be so easily obtained, that every temptation is held out to them, by establishing whiskey shops for their accommodation. All these temptations are not easily resisted by Indians, and prove their greatest curse.

'The different tribes within the superintendency may be estimated at 70,000, exclusive of the wild tribes of the prairies. Amongst them may be numbered some of the best warriors. Although the military force on the frontier is very small, the most uninterrupted peace has been maintained since the emigration of the Indians. Each tribe has allotted to it a country fertile and extensive. Many of them are farmers and graziers, and take a deep interest in the welfare of our own Government, in whose hands large investments are held for the benefit of these tribes.

'Justice requires at our hands that a faithful fulfilment of the various treaty obligations be strictly complied with. This done, and a mild and judicious policy observed towards the Indians we may expect a continuance of peace, with a fair prospect of civilization, or at least improving the condition of a race of people that are entitled to our deepest sympathy.'

TREATMENT OF CHILDREN.

In a recent letter to the editor of Bentley's Miscellany, from the pen of Mrs. —— describing a visit to Georgia, we find some observations respecting the treatment of children, which are well deserving of attention. The error alluded to is altogether too prevalent in this country, and we trust that our republication of her remarks will not be without effect.

'My only trial here was one, which I have to encounter in whatever direction I travel in America, and which, though apparently a trivial matter in itself, has caused me infinite trouble, and no little compassion for the rising generation of the United States—I allude to the ignorant and fatal practise of the woman of stuffing their children from morning till night with every species of trash which comes to hand. Whether this is a custom which they pursue at home as well as abroad, of course I cannot tell; but, travelling, it appears to be universal; and I have often felt as if I must lay myself open to the charge of impertinent interference, and remonstrate against the cruelty and folly of such proceedings. As surely as you meet an American woman travelling with a child, there is a basket or a bundle in their society well filled with greasy cakes, sugar plumbs, apples, peppermint drops, &c. &c. The little wayfarer generally makes its appearance with both fists furnished, and a mouth full of such matter, and as soon as this is despatched begins clamoring for more. Between each supply, the child, of course, becomes more uneasy, the torments of a sick stomach being added to the irksome confinement of a coach or cabin; and by the end of the day screams of distress and ill-temper, engendered by nausea, flatulency, and every species of evil naturally resulting from such a day's diet, proclaim the mistake of the half-distracted mother, whose line of conduct was dictated by the laudable desire of keeping her child quiet. I once took the liberty of asking a young woman who was travelling in the same car with me, and stuffing her child incessantly with heavy cakes, which she also attempted to make mine eat, her reason for this system—she replied, it was to 'keep her baby good.' I looked at her own sallow cheeks and rickety teeth, and could not forbear suggesting to her how much she was injuring her poor child's health. She started in astonishment, and pursued the process, no doubt wondering what I meant, and how I could be so cruel as not to allow pound-cake to my child. Indeed, as may easily be supposed, it became a matter of no little difficulty to enforce my own rigid discipline in the midst of the various offers of dainties which tempt my poor little girl at every turn; but I persevere, nevertheless, and am not seldom rewarded by the admiration which her appear of health and strength excites wherever she goes.

I remember being excessively amused at the woful condition of an unfortunate gentleman on board one of the Philadelphia boats, whose sickly-looking wife, exhausted with her vain attempts to quiet three sickly-looking children, had in despair given them into his charge. The miserable man furnished each of them with a lump of cake, and during the temporary lull caused by this diversion, took occasion to make acquaintance with my child, to whom he tendered the same indulgence. Upon my refusing it for her, he exclaimed in astonishment,

'Why, madam, don't you allow the little girl cake?'

'No, sir.'

'What does she eat, pray?' (as if people lived upon cake generally.)

'Bread and milk, and bread and meat.'

'What! no butter? no tea or coffee?'

None whatever.'

'Ah!' sighed the poor man, as the chorus of woe arose again from his own progeny, the cake having disappeared down their throats, 'I suppose that's why she looks so healthy.'

I suppose so, too, but did not inquire whether the gentleman extended his inference. All this may appear puerile, though I have little fear of those condemning it as such who have children of their own, and know the importance of both quantity and quality in this matter. I appeal, too, from those who consider this subject as trifling, to the beauty, vigor, and activity of the children in my own country; results which are acknowledged with admiration by all foreigners who visit England, and are derived more from the careful system of physical education there pursued than from any other cause whatsoever. In this, diet forms a most important consideration, the neglect of which is to ensure at once loss of health, and all the beauty that belongs to a healthy stomach, teeth, breath, and complexion.

THE TRIENNIAL CATALOGUE OF HARVARD COLLEGE has just been published. It appears that *Samson Salter Bowers*, formerly Chief-Justice of the Superior Court of Nova Scotia, is the oldest living graduate. He is the only survivor of the class of 1763, which consisted of thirty-nine members. Judge Blowers is said to be one hundred years old. It is certain he cannot be far from that age, as he graduated seventy-nine years ago. The following information is gathered from the catalogue:

Year.	No. of Members in Class.	Now Living.
1764	46	None
1765	54	Ezra Green.
1766	40	None.
1767	42	Timothy Farrar.
1768	42	None.
1769	39	None.
1770	34	Aaron Hutchinson.
1771	63	None.
1772	48	None.
1773	36	James Trecothick, John Trumbull.
1774	48	Laban Wheaton, Wm. Jennison.
1775	40	Joseph Emerson, Samuel Gay, John Poor, Wm. Weeks,
1776	43	Isaac Hurd. James Lovell,
1777	42	Hodijah Baylies. Jonathan Homer, Huntington Porter, George Sparhawk.
1778	32	Eleazer James, Zephaniah Willis.
1779	26	Adijah Cheever.
1780	30	None.
1781	27	John Bartlett, John Davis, Charles Bulfinch, Joseph Hall, Nathan Read, John Saunders, James Sever.
1782	35	Nathaniel Bridge, Theophilus Capen, Timothy L. Jennison, Benjamin Parker, Samuel Payson, John Welles,

The above list comprises all, now living, who graduated sixty years ago and upwards. Messrs. Blowers, Farrar, Wheaton, Baylies, Davis and Hall have been *Judges*. It has often been said, that the severe labors and sedentary pursuits of a Judge, are unfavorable to longevity. It may be so, but, on the other hand, the temperate and regular habits required of a Judge, and, if he enjoys a permanent and competent salary, his comparative freedom from anxiety relative to the support of himself and family, are friendly to long life. Of the class of 1783, nine are now living, four of whom have been Judges, viz: Messrs. Otis, Prescott, Ward and Spencer.—*Boston Courier.*

ONE PRICE STORE.—Arrangements have been made to make up to order, Cloths, Cassimeres and Vestings, in the best manner, and at very low prices. An experienced Tailor will be in constant attendance, who will make or cut garments in the best and most economical manner. Persons who prefer to purchase cloth and have their garments cut, are assured that the utmost care will be used for a good fit. All those who practice economy in the cost of their clothing, will find this a good opportunity to make a saving, and be attended with no trouble.

Just recieved from New York, and assortment of good quality Cloths, Cassimeres and Vestings, at unusual low prices. Constantly on hand, Tailor's Trimmings of every description.

Another lot of those stout Cassimeres, of good quality, have been recieved, and will be sold at the same low price as formerly.

☞ There is no place in Boston where Sheeting and Shirtings can be bought lower than at the One Price Store, No. 28. Washington st. a 16

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FOR Boys' Spring Clothing, are invited to call and examine a lot of Stout Cloths and Cassimeres, manufactured expressly for that purpose, now selling at the ONE PRICE STORE. No. 28 Washington street. We purchase our goods with great care, having particular reference to their intrinsic value, as well as the goodness of the colors, and offer every article as low as it possibly can be afforded, adhering strictly to one price, thus enabling those unacquainted with the value of goods to purchase on as good terms as the most experienced judges. Patterns of our goods will be cheerfully furnished, if any purchaser wishes to compare them with prices elsewhere, as we feel confident the price of every article is as low (to say the least) as at any other store in New England.

a9 KIMBALL & PHELPS.

MECHANIC'S OWN BOOK, and Artist's Guide, embracing the portion of Chemistry applicable to the mechanic arts, with abstracts of Electricity, Galvanism, Pneumatics, Optics, Astronomy, and Mechanical Philosophy; also, Mechanical exercises in iron, steel, lead, and a variety of useful receipts, &c., extending to every profession and occupation in life; by James Pilkington: 12mo. For sale by W. CROSBY & Co., 118 Washington street. august 6

FENELON ON THE EDUCATION OF DAUGHTERS.—A Treatise on the education of Daughters, translated from the French of Fenelon —second edition, 18mo.—Just received by W. CROSBY & CO., 118 Washington street. a6

SACRED MUSIC—New Work—Now in press and will be published early in August, the Boston Musical Education Society's Collection of Church Music, published under the sanction of the B. M. E. Society—to consist of original Psalms, Hymn, select pieces and chants; also the Church Service entire, Te Denons, Responses, &c. It will also contain, in addition to other works, a treatise on the voice.

It is well adapted to the service of all christian denominations, and is respectfully recommended to the notice of teachers and choirs throughout the country. Many of the principal churches and societies in Boston have already agreed to adopt it in their choirs when published.

Compiled by B. F. Baker, President of the B. M. E. Society, and conductor of music at Dr Channing's, and J. B. Woodbury, organist at the Odeon.

SAXTON & PEIRCE, 133 Washington st., Publishers. july 2

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EVERY LADY her own Flower Gardener, by Louisa Johnson, containing simple and practical directions for cultivating Plants and Flowers in the Northern and Southern States. Also—Flora's revealings and hints for the management of Flowers in Rooms, etc. With brief botanical descriptions of Plants and Flowers, the whole in plain and simple language, expressly calculated for popular use—18mo. Fresh and large supply this day received by WM. CROSBY & CO, 118 Washington st. j2

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